

The Instructor



Organ of the
SUNDAY SCHOOLS
of the
Church of Jesus Christ
of
Latter-day Saints

Devoted to the study
and teaching of
the Gospel in the
SUNDAY SCHOOL
and
in the Home

"The bravest battle
that ever was
fought,
Shall I tell you where
and when?
On the maps of the
world you will find
it not;
'Twas fought by the
MOTHERS OF
MEN."
—Joaquin Miller.

VOL. 69 **NO. 5**
MAY, 1934



**STEPPED UP
this spring for
EVEN BETTER
MILEAGE**

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SAY THAT YOU SAW IT IN THE INSTRUCTOR

The INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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VOLUME 69

MAY, 1934

NUMBER 5

My MOTHER By Christie Lund

My mother, tender, patient, true,
Would I could voice my love of you.

Would I could tell in this brief rhyme
My praise, while yet there still is time.

Would I could kneel and take your hand
And somehow, make you understand

How wonderful your years have been,
How fine your soul, how sweet, how clean;

How tender is the love I feel,
How deep, abiding, and how real;

How earnest are the words I say,
And yet how futile to convey

All that I feel of love divine
For you—wonderful mother mine!



Group Priesthood Topic

FIRST WEEK—JUNE, 1934

GERM CELLS DAMAGED BY ALCOHOL

(From "The Next Generation," by Frances Gulick Jewett, pp. 118-125. Used by special permission of Ginn and Co., Publishers.)

On the fifth of December, 1911, there appeared an article in a German paper, written by Dr. Forel.¹ This article discusses germ cells and gives an interesting account of certain hens' eggs and their hatching.

It seems that 160 eggs were in an incubator in a shed, ready to be hatched. All were due to hatch the same day, but when they appeared, instead of straight-legged, well-shaped little creatures, every third chick that pecked its way into the world had either crooked legs, useless wings, a twisted back, or some other deformity. Moreover, instead of 160 chicks, only 78 were hatched, and this included every deformed one. The rest died in their shells, not having vigor enough to make their way out. Worse yet, instead of keeping alive after they were fairly hatched, 40 of the chicks died within four days.

Such a record as this has to be explained somehow, and those who studied the case searched surrounding conditions. Dr. Forel reports results. He says the investigators found that the shed where the incubator was kept had a cellar to it, that the owner of the eggs used this cellar as a distillery, and that while the chicks were developing in their shells the man had kept his distillery busy making brandy.

By putting two and two together the men came to this conclusion: "The distillery and its alcohol in the cellar killed some of the chicks before they were hatched, killed others after they were hatched, and deformed all the misshapen ones that we see about us." Dr. Forel's conclusion was that even the fumes of alcohol have power to damage germ

cells while they are turning into living creatures. No one questioned the statement for a moment. It is indeed quite in line with what Dr. Fere discovered between the years 1894 and 1903.

He carried on two sets of tests with hens' eggs. All the eggs were hatched in incubators. On one set he put vaporized alcohol; the other set was left alone. He repeated this experiment many times, and the results were always the same. Eggs that were not reached by alcoholic vapor hatched out into the usual number of healthy chicks with minds ready for active service. Eggs treated with alcoholic vapor produced many deformed chicks that had no minds whatever. They ranked among chicks as idiots rank among men. They had no mental power to guide their lives by.

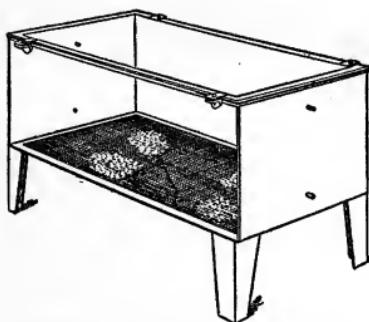
Guinea pigs also add a proof or two in this direction. Dr. Stockard was the investigator.² He says that at first he gave the guinea pigs alcohol with their food, but they disliked it and ate less food. Next he put alcohol into the stomach through a tube, but this distressed the animals, and he was afraid it might do them harm.

Then came his final device. He made air-tight copper tanks that were a yard long, a foot high, and eighteen inches wide. The tanks had wire-screen floors, and under the floors he put cotton soaked in alcohol. The alcohol evaporated up into the tank until "the atmosphere was saturated with the alcoholic fumes." The place was then ready for the expected occupants.

After this, as he says, "the guinea pigs, three or four at a time, are placed on the wire screen above the evaporating alcohol, the tank is closed and the animals are allowed to remain until they begin to show signs of intoxication, though they are never completely intoxicated. They usually inhale the fumes about an hour."

¹Printed in the *Munchener medizinische Wochenschrift*, December 5, 1911.

²See *Archives of Internal Medicine*, October, 1912, "Experimental Study of Racial Degeneration in Mammals treated with Alcohol."



COPPER TANK USED IN DR. STOCKARD'S
ALCOHOL EXPERIMENTS

Notice the light-colored sponges under the wire netting of the floor. Alcohol evaporated from the sponges into the tank.

During all the rest of the time, day and night, the guinea pigs breathed air entirely unmixed with alcohol. This was the treatment they received for six days in every week, and it was kept up for nineteen months—with what results, we wonder.

At first the fumes troubled them. It made their "eyes water until tears ran over their faces." Dr. Stockard says: "The majority of them sit quite motionless and sniff their noses for a time and then become somewhat drowsy." A few, however, "are excited by the treatment, and run about the tank, and many often fight other animals savagely."

But in the course of several weeks they were not even uncomfortable in the tanks. They seemed to take the fumes as a matter of course, appeared healthy, and even gained flesh. But what about the next generation during those nineteen months? Certain classified results answer this question.

There were four kinds of tests:

1. The paternal test—when the father was alcoholic, the mother normal.
2. The maternal test—when the mother was alcoholic, the father normal.
3. The double test—when both parents were alcoholic.
4. The normal test—when neither parent had endured alcoholic fumes.

The table shows what happened to the next generation in each of these cases.

ALCOHOL TESTS

Condition of the Animals	Total Number before Birth	Born before fully formed	Died at Birth	Died soon after Birth	Number that lived
Paternal Test	34	14	8	7	5
Maternal test	6	1	0	3	2
Double test	17	10	6	1	0
Normal test	17	0	0	0	17

Here we see, by the last column, that when neither of the guinea-pig parents was subjected to the influence of alcohol, all seventeen children lived; and that when both parents were affected by alcohol (see the double test), ten children were born before they were fully formed, six died at birth and one after birth, while none lived.

These experiments leave no question as to the effect of alcohol on the descendants of chickens and guinea pigs. But our special interest is with human beings. In Philadelphia, Dr. Gordon studied 118 families where both father and mother used alcohol. In these families there were 200 children. Of these children 150 were epileptics. He also studied 20 families where the grandfather as well as the parents used alcohol. Here he

found 26 imbecile children and 38 who were lunatics, while every one of the others was defective in one way or another.

In Bern, Switzerland, Dr. Demme looked up the history of ten families that drank and ten families that did not drink. Study the record and see what happened to the next generation of those that drank.

RECORD OF TEN DRINKING AND TEN ABSTAINING FAMILIES

	Number of Children	Died in Infancy	Idiotic, Epileptic, Deformed, Serious Nervous Trouble	Normal
Drinking families	57	12	36	9
Abstaining families ...	61	5	6	50

With facts piling up in this way, investigators have kept asking themselves just when and how the alcohol of the fathers most affects the children.

When Dr. Bezzola tried to answer this question he was house physician in an institution for weak-minded children in Switzerland. Here he noticed that almost always, when weak-minded children were brought in to be cared for, some one would say, "His father was a notorious drinker." To see how much truth there was in this, Dr. Bezzola determined to learn what the facts really were.⁸

He took the latest census report available (1880-1890) and found that during those ten years 934,631 babies had been born in Switzerland. He also found what the average number of births was for each month of the year, and discovered that in some months the proportion of idiots born was much larger than in other months. This was quite a clue.

Next he looked up the life history of 8196 feeble-minded persons who lived in Swiss asylums, and made note of the birthday of each one of them. He wished to know when the children were born, so that he could count backwards forty weeks⁹ and find out just when the babies began to develop from germ cells. He thought this might show him what the condition of the parents was at the time.

He tells us that in Switzerland there are certain definite seasons each year when what he calls "drink-festivities" are most abundant—New Year's and carnival, the vintage and the harvest seasons. Dr. Bezzola speaks of these as alcohol-rich periods.

From July to September, however, wealthy people and poor people alike are drinking less. They are busy with summer travelers and summer occupations; they keep regular hours with fewer festivities. These are the alcohol-poor months.

With his facts in mind Dr. Bezzola turned to the birthdays again. His chart of results is given on the next page.

⁸See publication by Dr. D. Bezzola, printed in German: "Statistische Untersuchungen über die Rolle des Alkohols bei der Entstehung des originären Schwachsinn's."

⁹Time needed for a baby to develop from two germ cells.

Follow the lines from left to right. Notice how they move up during certain months and down during other months. By understanding this chart we are able to understand the substance of the report which Dr. Bezzola made.

1. When alcohol festivities are most abundant in Switzerland, the largest proportion of weak-minded children receive the gift of life. What is true of Switzerland is no doubt equally true everywhere else in the world.

2. In large numbers of cases alcohol and weak-mindedness stand together as cause and effect.

It is true that many drinkers have intelligent children, but, as Dr. Bezzola says again, "These people were free from too much alcohol at the time the new life was started."

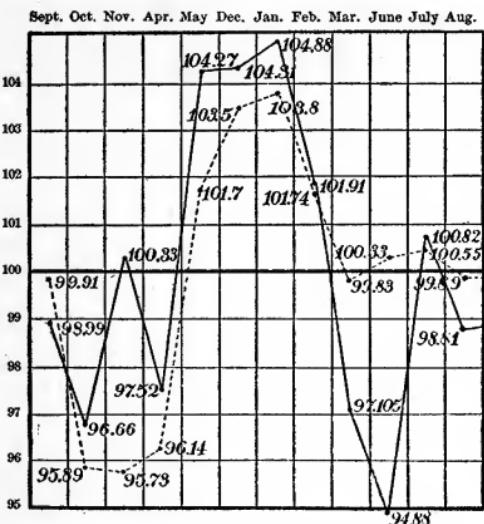
No one can ever tell just how much alcohol a person may take without damaging a future child, but Dr. Bezzola declares that "the time may come when we shall see that every drop of alcohol taken by the parent means a drop of stupidity for the child."

From other studies which he made Dr. Bezzola came to the conclusion that germ cells themselves may be damaged when alcohol enters the blood stream, and that human beings who develop from such damaged cells are doomed from the start.

Future investigations will show whether or not alcohol is entirely to blame. In the meantime we are interested in such studies because they show that alcohol which ancestors use, seems to curse numberless descendants in body or mind, or in both. The worst of it is that the curse is liable to be passed on even though these descendants do not themselves use alcohol.

Never blame any weak-minded person. Remember that he cannot help himself, and remember that probably his parents injured him through ignorance. Be thankful that your ancestors stamped you right. Be thankful also that you have grown up as a normal human being, and that you are able to understand something about the marvel of growth which changes vigorous germ cells into well-developed chicks and children.

After the earliest years of growing are over, the next most important era of life lies between the ages of fourteen and twenty. This period is the borderland between childhood and maturity.



high, both for normal and for feeble-minded persons. In addition, the solid line shows that the average for feeble-minded persons rises unusually high and falls unusually low according as the months in which the individuals started to grow are alcohol-rich or alcohol-poor. For example, notice that the average number of feeble-minded persons born in January, February, and March is very high, and remember that the alcohol-rich period of April, May, and June came nine months earlier. Also notice that the average number of feeble-minded persons born in May and June is very low, and remember that the alcohol-poor months of August and September came nine months before. (From Dr. Bezzola's Chart.)

Doctor Mayo and Temperance

The following is quoted from a statement by W. J. Mayo, M. D., a founder of the famous Mayo Foundation for Medical Education and Research, Rochester, Minn.

"As doctors we must begin to think of promoting the cause of temperance. How often do we hear, when we are speaking of a certain man, 'A very bright man, but he drinks.' Of my classmates in college, so far as I know, none of those who drank steadily are now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcoholic drink.

"The medical men are many whose memories go back to the time not only of the corner saloon, but of several saloons in the middle of the block as well, where the American citizen who so desired could stop to spend his money and drink the shoes and

stockings off his children's feet, and then go home to beat his wife. This was called an expression of personal liberty. * * *

"It has been stated that during the period of prohibition, more alcohol was consumed, peddled about as bootleg liquor, than before the Volstead act was passed. For those of us who remember the old saloon days when a town of 10,000 had from fifteen to twenty saloons open for business from 5:00 o'clock in the morning to midnight, each with two or three bartenders, it is a little hard to believe that peddling bootleggers could turn loose the same amount of liquor in a community, at least as far as the common man is concerned, as did the saloons. If this were the fact, certainly the liquor-cure institutions which fattened off the man who was trying to overcome his infirmity, would not have disappeared so completely from the scene of action. . . .

"My idea in bringing this matter to younger minds, because the future rests with you, is to see whether you cannot get at some answer to the alcohol problem.

"Seeing Without Sight"

(Topic given by Sister Ruth Stevenson of the State School for the Blind, at the Conference of the Deseret Sunday School Union, April 8, 1934.)

There are some people who, in the language of our Savior, having eyes to see, see not, and having ears to hear, hear not; but there are others who are not blessed with physical sight yet they see. And not only do they see but through the use of modern inventions they are able to read; to read the words of eternal truth as contained in the Holy Scriptures to which the Gift of the Holy Spirit lendeth understanding.

In Second Nephi, twenty-seventh chapter, twenty-ninth verse, we read: "In that day shall the deaf hear the words of the book and the eyes of the blind shall see out of obscurity and out of darkness."

This prophecy has surely been fulfilled in my case, for though my eyes have been shut yet the windows of my soul have been opened and to me there has come the sweet knowledge of the truth of the Gospel of Jesus Christ—the Power of God unto Salvation. It is not by physical eyes that I see but by the light of the Holy Spirit that dispels all darkness; the Comforter that "bareth record of the Father and teacheth the peaceable things of the kingdom." And the Sunday School has played a great part in helping me to gain this testimony which is a glorious heritage to me—the joy of the present, the hope

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."—Isaiah, 42:16.



RUTH STEVENSON
Who moved
thousands
to tears.

and promise of the future when there shall be a restitution of all things. One compensation to me is that the uglier things of life are shut from view while the mind can more freely contemplate beauties that the eye could never penetrate.

Truly the Lord, in His wisdom, has brought forth in this day of restoration, all the instrumentalities necessary to enable us to gain knowledge and to enable us, no matter what our condition, to stand firm under the pressure of life.

For a closing thought I have written the following:

I THANK THEE

O, God, I sit in deepest thought,
O, Saviour who forgiveth sin!
'Twas Thine own radiant Light I sought;
Now, Father, keep me pure within.
Thy Heart alone can understand
My gratitude for Thy strong hand.
I thank Thee, O, I thank Thee!

Thou giveth and Thou taketh, too,
Thine eyes and honest Heart know best;
My gifts are great, my losses few,
Through Thee, Almighty God, I'm blest
For Power to love Thy birds and bees,
For mountains, meadows, flowers, trees,
I thank Thee, O, I thank Thee!

I humbly offer thanks to Thee
For break of day, for dark of night;
For spacious land, for bounding sea,
For roaming beast, for birds in flight;
For pain that beats against Life's shore,
For all of these and many more
I thank Thee, O, I thank Thee!

Thou giveth first to me my life
And then, Thou maketh me to sleep,
Thou keepeth me from sin and strife,
Thou raiseth me from out the deep.
Thou giveth grief and pain to test,
And last of all, Eternal Rest,
And for it all, I thank Thee.

That God may add His blessing, I
pray in the name of Jesus Christ, Amen.

Sunday School Notes and Comments

AARONIC PRIESTHOOD ANNIVERSARY MAY 20, 1934, IN THE SUNDAY SCHOOLS

The General Board recommends that the Aaronic Priesthood be featured in the Sunday Schools on May 20, 1934, in commemoration of the Restoration of the Aaronic Priesthood.

Opportunity for members holding the Aaronic Priesthood to participate in Sunday School exercises in the following ways may be provided:

1. To offer the opening and closing prayer.
2. To give both 2½ minute talks. Subjects: Pertaining to the Aaronic Priesthood, duties, opportunities, etc. (To be selected, outlined and preparation supervised by Aaronic Priesthood supervisors.)
3. The entire group of the Aaronic Priesthood, all priests, teachers and deacons, to recite the following as the Concert Recitation for the day:

Doctrine and Covenants Section 107, verse 20:

"The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments."

4. Priests to officiate at the Sacrament table. (Deacons to pass the Sacrament.)

HOW TO INCREASE THE USE OF SUNDAY SCHOOL LESSON QUARTERLIES

The General Board recommends that teachers make every effort to secure outside preparation by pupils. The Sunday School Lesson Quarterlies and the references therein given may be used for this purpose in the following ways:

Solicit the co-operation of parents in securing home preparation of Sunday School Lessons. It is suggested that the superintendency arrange for a brief address to be given in the opening exercises of the Sunday School emphasizing the importance of preparation by pupils and encouraging parents to co-operate with and assist pupils in home preparation. This subject should be followed up in greater detail and with more specific suggestions before the parents in the Gospel Doctrine class. The superintendent may gain the permission of the Bishopric to present a similar appeal to parents attending Sacrament meeting.

The suggestion may be offered that parents arrange a convenient and congenial time in the home, and set up the most favorable conditions for an interesting and profitable study period in which parents and children may participate. Since parents are commanded to teach the gospel to their children, this is one of the most feasible ways of doing so.

To assure the request for the co-operation of the home in the preparation of Sunday School Lessons reaching all parents, it is suggested that cards be sent to the homes of parents not reached in other ways. Cards bearing an appropriate request for co-operation can be obtained on order from the office of the General Board. Superintendents desiring these should order from the "Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah," specifying the number of cards desired. Please give name of school and stake and name and address of superintendent.

Directed study of lessons in Sunday School classes: Teachers should devise an effective means of discovering in the forepart of the class recitation how well prepared the pupils are. Means should be found of supplementing outside preparation which may prove to be inadequate with a period of directed study in the Sunday School class period. This may best be done in connection with the *assignment of lessons*. For an exposition of this and related subjects, officers and teachers are referred to the series of Teacher Training Lessons published in the December (1933) issue of *The Instructor* under the general title "Teaching as the Direction of Activities," and specifically to Chapter 12: *The Assignment* and Chapter 13: *Directing Study*.

Every effort should be made to stimulate the interest of pupils and to encourage them to ask questions.

See the article in the May, 1933, issue of *"The Instructor,"* entitled "How to Use Sunday School Lesson Quarterlies" (Adam S. Bennion.)

THE PIONEER WOMAN

Our fine cover picture this month is in honor of Mothers' Day. It is a reproduction of a statue executed by Bryant Baker. It stands in Ponca City, Oklahoma.

"I have tried to depict courage and faith," says Mr. Baker, "as she steps forward without doubt or uncertainty—a moving force as great as the nation itself. With the determination to win, there is tenderness and love expressed by the leading of her little son. . . . Her pride in him is shown by the firm grip of their hands. She envisions for him a future of hope and success. . . . She knows not worldly riches, but she possesses that real wealth that survives pain, sorrow, and disaster—the inexhaustible wealth of a magnificent soul. Home is where she is, and with cheerful willingness she shoulders her share of its burdens. I felt that she must have a Bible in her hand, because it is the one indispensable Book. . . . Does she not represent radiant womanhood throughout the centuries, making her priceless contribution to the ages—the man of tomorrow?"

MAY REPORT ON TOOLS OF TEACHING PROJECT

Special report forms, upon which each Sunday School may report the status of the Sunday School Lessons subscriptions as of May 29, 1934, have been sent to stake superintendents for distribution to each ward.

Superintendents are asked to submit these reports with the regular monthly reports for May. The assignment to prepare the report may be made to a member of the superintendency or the secretary.

If the set of forms for your school's report does not reach you soon, please ask the stake superintendent for it.

Another such report will be requested later. It is hoped that the May report will show a high percentage of every class provided with the essential text material. It is also hoped that the report to be made later in the year will show every class fully equipped.

AN OUTSTANDING CONFERENCE

The Conference of the Deseret Sunday School Union held in the Tabernacle, Salt Lake City, April 8, 1934, proved to be of unusual interest. The Tabernacle was crowded beyond its seating capacity and the order and quiet which prevailed attested the high quality of the program presented. The music by the congregation and a special chorus of young people from the various Sunday Schools of Salt Lake City was especially delightful. The program (which was under the direction of General Superintendent David O. McKay), began at 7 p. m. and was as follows:

THEME—THE GOSPEL—OUR HERITAGE AND OUR HOPE
"The Power of God Unto Salvation"

1. Organ Prelude *Elder Frank W. Asper*
2. Congregational Singing—"Hope of Israel" *(Under the direction of Elder Tracy Y. Cannon)*
3. Prayer *Elder Don B. Colton*
4. Roll Call—Annual Report and Presentation of Authorities *General Secretary Albert Hamer Reiser*
*(The General Authorities were sustained as was also the Officers and General Board of the Deseret Sunday School Union, as printed on the first page of *The Instructor*)*
5. Special Music—"My Prayer" *Combined Choruses*
(Under the direction of Elder George H. Durham)
6. Introduction of the Theme *Elder Adam S. Bennion*
7. Special Music—"Jehovah, Lord of Heaven and Earth" *Combined Choruses*
(Under the direction of Elder George H. Durham)
8. Childhood's Heritage—
 a. The Restoration *Gean Willis*
 b. "Greater Love Hath No Man" *Lloyd Kimball*

c. On the Plains Joyce Love
 d. A House Unto the Lord Rene Shepherd
 e. "A Merry Heart Doeth Good" Devil Stewart
 f. "Our Homes in Ashes" Taylor Stewart
 9. Congregational Singing—"True to the Faith"
 (Under the direction of Elder P. Melvin Petersen)
 10. The Hope of Youth—
 a. A Mission Eugene Hooper
 b. Sustaining Service Gertrude Ryberg
 c. My People (Lamanite) Gabriel Torrez
 d. Seeing Without Sight Ruth Stevenson
 e. Faith and Learning Wayne Richards
 11. Special Music—"Let Us All Press On" Combined Choruses
 (Under the direction of Elder George H. Durham)
 12. The Function of the Sunday School—To Preserve and Heighten an
 Appreciation of the Gospel President J. Reuben Clark, Jr.
 13. Remarks President Heber J. Grant
 14. Congregational Singing—"I Know that My Redeemer Lives"
 (Under the direction of Elder George H. Durham)
 15. Benediction Elder Mark Austin
 Committee: Elder A. C. Rees, Chairman, Elders Adam S. Bennion, T. Albert
 Hooper, J. Percy Goddard and Sister Lucy G. Sperry.

Prelude

Espressivo.

GEORGE H. DURHAM.

SACRAMENT GEM FOR JULY, 1934

(John, Chapter 11, Verses 25 and 26)

"I am the resurrection and the life: he that believeth in Me though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Postlude

Lento espressivo



SECRETARIES' DEPARTMENT



A. Hamer Reiser, General Secretary

MAY REPORT ON TOOLS OF TEACHING PROJECT

Special report forms, upon which wards are to report the status of the Tools of Teaching project as of May 29, 1934, have been delivered to every stake. Stake superintendents will deliver to each ward superintendent a set of these forms. The set consists of three forms. Secretaries are asked to follow up the report, which should be prepared in triplicate.

One copy should be retained in the files of the Sunday School, with the copies of the regular monthly reports. The original and one copy should be forwarded promptly after the last Sunday School session in May to the stake secretary with the regular monthly reports for May.

The forms are made up as replicas of the large posters sent recently from the office of the General Board to the wards through the stake superintendent. These posters are to be used each Sunday to give a graphic report to the school

upon the status of each department's subscriptions to the Sunday School lessons. The posters are equipped with columns made up of black and white tape. The tape can be moved to a new position at any time by lengthening or shortening the column by pulling the white tape down or up.

The columns of the special report forms, representing the tape, are to be filled in with colored crayon, so that they will show on May 29, 1934, just what the large poster shows.

Secretaries are asked to follow this up. The superintendency may assign the compilation of the special report to some one other than the secretary. In that event the secretary's interest is to see that the special report is sent in at the end of May with the regular monthly reports.

If the assignment to compile the report is given to the secretary, he will, of course, do a good job. He has the record.

Promptness in submitting this report will be especially appreciated.

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

PERMANENT MAPS ON BLACKBOARD CLOTH

An outline map painted on slated cloth provides an excellent, active teaching tool. Upon such a map pupils and teachers can write with white or colored chalk. Names of towns and cities, rivers, seas and lakes can be written in. River courses, mountain ranges and routes of travel can be added.

After the class is through with the lesson and has no further need for the map thus marked up, all additions made in chalk can be erased leaving the permanent, painted outline ready, for another use during another class period.

Outline maps of this type can be made

of the United States, Palestine and in fact of any Bible or Church History lands. The method is to use a lantern slide map and project it upon the plain surface of the slated cloth after the slated cloth has been hung upon a pinning board some distance away from the projector. The outline image projected upon the slated cloth is traced upon the cloth with a light colored crayon.

Thereafter the crayon tracing is gone over with paint and the lines made permanent. Ever greater permanency can be given the job by going over the lines with shellac. Care, however, must be used to confine the shellac to the lines,

(Turn to page 210)

CHORISTERS and ORGANISTS



ORGANISTS

I. INTERPRETATION OF HYMNS OF VARYING MOODS.

In the very important matter of interpretation, three basic essentials should receive most careful consideration. (1) Style—which is the mode or manner of expressing the musical thought as pertains to the presentation, execution or performance and upon which, the type of composition and its effective performance chiefly, if not wholly, depends. (2) Tempo—A relative speed or rate of movement extending from very fast to very slow and according to Richard Wagner—"Upon the proper selection and control of *tempo* much in fine interpretation depends." Every musical composition has a natural or true tempo, but to discover this is in itself a fine art and perhaps the following suggestions may prove helpful in so doing by close observation.

- a. metronome marks;
- b. tempo or mood expression marks;
- c. the natural swing and spirit of the text;
- d. traditional rendition;
- e. individual judgment depending upon and resulting from the quality of the text and music after numerous experimental renditions.

(3) Registration—The proper selection and management of organ stops should receive much thoughtful consideration and experimentation; for appropriateness of tone color and tone combination is a most vital factor in truly artistic

General Board Committee:

Edward P. Kimball, Chairman;
Tracy Y. Cannon, Vice-Chairman;
P. Melvin Petersen
George H. Durham

interpretation, for although the tempo and style may have been most carefully thought out yet a poor registration if used, will make the final rendition an obvious failure or a musical monstrosity.

Organists should give more time and effort to the rehearsal of hymns, for too often they realize neither the difficulties nor the importance of good hymn playing. The truly fine church organist has always made hymn playing one of his first studies, both in point of time and importance and there are many excellent organists who cannot fill or hold a good position because of their inability to play hymns properly.

Hymn selection and preparation should be made early in the week, for among the chief glories of our church and its worship should be its fine congregational singing supported by inspired organ playing.

Organists: Memorize the hymns, words and music for this is the key to their inward, deeper meanings or real significance. If this is done, there will be little difficulty in discovering the true tempo, style and appropriate registration.

The hymn for memorization during the month of July is No. 207, "Have I Done Any Good." Re-read the articles found in the February, March and April issues of *The Instructor* on the "Problems of six-eight measure" and "Playing two or more tones to one beat" and also the "Dotted Note."

Compare the Style-Tempo and Registration of this fine song with No. 287, "How Gentle God's Commands"—also No. 86, "Choose the Right."

Have a number of organists in the Union meeting play these three songs that each and all may observe and hear others in their ability to discover Tempo, Style and Registration.

Be mutually helpful and considerate and let all criticism be constructive and

for the general good and perfection of all concerned.

An ounce of "Do" is worth a ton of "Tell."

1. Can you play these songs from memory?

2. Is there not a deep feeling of satisfaction and security when you really know a thing?

3. Wherein does the memorization of words help you Organists in your interpretation.

4. Name at least four things discovered in the text which will aid you in a proper interpretation.

CHORISTERS

The Song No. 207—"Have I Done Any Good in the World Today?"

In presenting to your school during the month of July, you will have passed the half year mark in the special project of memorizing songs. Would it not be well to ask yourself the question, "Have I Done Any Good" during the past six months?

Because this song has not been so widely used, special attention to all details should be observed. The first problem to be mastered is the rhythm. Each word phrase is very definite and has a perfect relationship to the music phrase. The baton should be used accurately, beating two beats to each measure. The song starts with the up beat, on the words "Have I," the strong down beat is on "done," up beat on good," down beat on "world," up beat on "day."

If you are among those who have some difficulty in the correct use of the baton, practice beating as you read the text and before you sing. If you will stand in front of a mirror as you swing the baton, you will see yourself as others see you. The use of the baton is not only to indicate tempo, but to give style, also to indicate contrasts in dynamics. How can you become professional in the use of the baton? Practice makes perfection.

It is suggested that choristers and organists meet conjointly in Union Meeting to study this song.

Libraries

(Continued from page 208)

because chalk will make no mark on shellac.

The cost of such maps would range from \$1 to \$3, depending upon the size desired and the work to be done upon them. The slated cloth for a map 4 feet long and 3 feet wide would be about \$1.35.

The Visual Aids Department of the General Board is prepared to render to any Sunday School the service of tracing such outline maps upon slated cloth and also of making the tracings

permanent by painting. Anyone interested in obtaining such a map is invited to write for further information. In ordering maps please give full details as to size, map, and tracing (whether crayon only or paint) desired. With this information report can be made as to the cost.

Some expense can be saved by having only the crayon tracing made and doing the painting of the lines yourself. However, care should be taken in doing this as some skill is necessary to turn out a good job.

Teach Tithing During May

It is desired that, during the entire month of May in all of the various meetings to be held throughout the wards and stakes, including the auxiliary association gatherings, and in the visits of the ward teachers, various phases of the subject of tithing, and the faithful observance thereof, be assigned for discussion for not to exceed five minutes in each instance. It is suggested that in each stake the phase of discussion of this important principle for the meetings of each week be outlined, and speakers be appointed to present the topics succinctly and effectively.—*Presiding Bishopric.*

It is recommended that the two-and-a-half minute talks for one Sunday in May be devoted to tithing.—*General Superintendency.*

MISSIONS



General Board Committee: Bishop David A. Smith, Chairman;
Robert L. Judd and Charles J. Ross

FRESNO DISTRICT, CALIFORNIA

A very successful and enthusiastic convention of the officers and teachers of the south half of the Fresno District was held on March 25th, at Visalia, California. Bakersfield, Taft, Hanford, Fresno and Visalia were represented, most of them with 100%. Even in dividing the district into North and South some of the officers and teachers traveled 280 miles.

Lantern slide demonstrations, teaching methods and talks and graphs on the Word of Wisdom and Tithing, were presented by Elders Mooney, Pathé and H. D. Ensign respectively. Brother Ensign in reporting the convention to Secretary Reiser added: "We surely appreciate *The Instructor* and the wonderful outlines it contains. We are continually selling its merits to all officers and teachers, because never before has such wonderfully helpful material been given for teachers as now."

FROM FAR AWAY AUSTRALIA

86 Bagot Road,
Lubiaco, West Australia.
January 12, 1934.

The Instructor:

I think we are as far away from Salt Lake City as any Sunday School in the world, something like 13,000 miles.

Nevertheless, we enjoy our work and follow *The Instructor* for our lessons.

We have 23 children enrolled and the average attendance for last year was 80%. We also have an adult class of 25 with an attendance of 68%.

Our officers and teachers show an attendance of over 90%.

I consider *The Instructor* an ideal magazine for use in the Sunday School and I find it a great help in keeping an

active interest in Sunday School work. I wish you success in your work.

I remain, Yours Sincerely,

Walter J. Neal,
Superintendent Perth.

West Australia District, Australian
Mission.

FROM TUCSON, ARIZONA

Elder Lester V. Clawson, writing to Superintendent David O. McKay from Tucson, Arizona, expresses thanks for the visit of Brothers A. Hamer Reiser and Tracy Y. Cannon who held a special meeting there on March 4th, with a chapel well filled, some Sunday School workers coming seventy-five miles to attend.

Showing the remarkable interest in Church work Elder Clawson reports that at the District Conference attended by President Alonzo A. Hinckley and Elder Geo. Albert Smith, March 17 and 18, over 500 were present and the distances traveled by some were as follows:

Prescott	—250 miles	15
Douglas	—175 miles	6
Hayden	—75 miles	4
Coolidge	—60 miles	12
Bisbee	—100 miles	6
Pomerene	—55 miles	10
Whitewater	—80 miles	8
Nogales	—65 miles	3
Patagonia	—50 miles	2
St. David	—65 miles	25

At this conference, Dean Byron Cummings of the Arizona University, attended and at the request of Apostle Smith addressed the meeting.

The good people of Tucson have increased their tithing and fast offerings by nearly 100% over the first three months of 1933.

Good work, Tucson! You are showing your faith by your works.

GROWTH

"It seems to me it would be a very sad comment upon the Church of Jesus Christ of Latter-day Saints and her people to suppose for a moment that we have ceased to grow, ceased to improve and advance in the scale of intelligence and in the faithful performance of duty in every condition in which we are placed as people and as members of the Church of Christ."—President Joseph F. Smith.

"The testimony of the Lord is sure, making wise the simple."

—Psalm 19:7



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Frederick J. Pack

LESSONS FOR JULY

FIRST SUNDAY, JULY 1, 1934

LESSON 22. THE LAND OF ZION.

Texts: Doctrine and Covenants, Sections 48, 51, 54, 57; Sunday School Lessons (quarterly), No. 22.

Objective: Showing that the Lord endeavored to establish the members of the Church in Zion, the place where the city New Jerusalem is to be built, and to have them purchase lands and observe the law of consecration and obedience that they might lay the foundation upon which the city at a later day could be built.

Lesson Enrichment: There had been great desire on the part of members of the Church from the day of organization to know where the city of Zion—the New Jerusalem—should be built as predicted in the Book of Mormon. The Lord made it known that this city should be built "on the borders of the Lamanites." The borders of the Lamanites were in western Missouri. In the summer of 1831, Joseph Smith and a selected number of Elders traveled to Missouri two by two preaching as they went. They arrived in Jackson County in July, and the Lord made known to them that in Independence was the place where the Temple should be built and the city should be in Jackson County. At Kaw Township, which is now a part of Kansas City, twelve brethren carried the first log for a house, and thus commenced the settlement of the Saints in Zion. It was not the intention of the Lord that the city should be built at that time and he declared that its building would not come until after "much tribulation;" nevertheless, the members of the Church were to live the law of the Lord which was to be required of all when that holy city should be built. This law was too far in advance of the members of the

Church at that day, and their failure to keep their covenants that they would serve the Lord in faithfulness in all things, brought upon them many troubles and their enemies gained power over them to the extent that in 1833 the Saints were driven from their homes and had to seek headquarters elsewhere. At that time western Missouri was occupied by a very rough element. Many of the settlers of that part were there because they had been forced to flee from eastern lands for infractions of the law. Renegades and disreputable characters infested the country. The better class of settlers had been made to feel that the Latter-day Saints were undesirable, and through the foolishness of some members of the Church and the hate created by the misrepresentations of religious ministers and others, the Saints were driven from the land. While the members of the Church were forced to leave, and the promises made to them were postponed because of the trouble which came upon them, yet the Lord has said that the time must come when Zion will be redeemed, the Temple built, and all of his purposes brought to pass. The Saints, in the meantime, should try to live so that they will be worthy of a possession, or inheritance, in Zion, when that day comes and inheritances are divided.

Questions and Suggestions

1. Why did the Lord reveal such detailed instructions as to the purchase and subdivision of lands and other temporal affairs to the Saints before and after their arrival in Missouri?
2. When was the law of the Lord—consecration—first instituted in our day in the Church?
3. Why cannot the greedy or the idler fit harmoniously into this system?
4. What was meant by "the line running between Jew and Gentile?"
5. Why was such stress laid upon their obtaining an inheritance in the land of Zion?

SECOND SUNDAY, JULY 8, 1934

LESSON 23. "AFTER MUCH TROBULATION COMETH THE BLESSINGS."

Texts: Doctrine and Covenants, Section 58; Sunday School Lessons (quarterly), No. 23.

Objective: Showing that the redemption of Zion and the building up of the New Jerusalem were not to come until after "much tribulation," and that to bring these events to pass the Saints were under strict command to obey the law of the Lord upon the land.

Lesson Enrichment: The redemption of Zion and the building of the New Jerusalem and the temple which is to be in Jackson County, Missouri, cannot come until those who are chosen to receive inheritances and build this city and temple are willing and capable of keeping the law of the Lord, which he says must be kept upon the land. The commandments of the Lord to the members of the Church in 1831, and subsequent years, that his law should be obeyed in Zion, were very strict. The New Jerusalem is to be a place of refuge for the righteous and an Holy City. No unclean thing is to come into it, and all who are accounted worthy of inheritances will have to prove their worthiness for their inheritances through strict obedience to the law in all things. We are informed that Zion is the pure in heart, and that this city cannot be built except upon the laws of the Celestial kingdom. When the time comes for this work to commence the Lord will select those who are to engage in that important work. The members of the Church who fail to heed the word of the Lord and fall short in keeping his commandments now, will not be chosen. The Lord will, in his own due time, cleanse the Church, and the parable of the Ten Virgins will be fulfilled. (D. and C. 63:54.)

"We want the Latter-day Saints to understand how to build up Zion. The City of Zion in beauty and magnificence, will outstrip anything that is now known upon the earth. The curse will be taken from the earth and sin and corruption will

be swept from its face. Who will do this great work? Is the Lord going to convince the people that he will redeem * * * Zion, beautify it and then place them there without any exertion on their part? No. He will not come here to build a Temple, a Tabernacle, a Bowery, or to set out fruit trees, make aprons of fig leaves or coats of skins, or work in brass and iron, for we already know how to do these things. He will not come here to teach us how to raise and manufacture cotton, how to make hand cards, how to card, how to make spinning machines, looms, etc. We have to build up Zion, if we do our duty."—President Brigham Young, J. of D., 10:172.

Questions and Suggestions

1. What warning did the Lord give that Zion was not to be immediately built up?
2. What is the interpretation of the parable of the great supper? (See Luke 14; D. and C. 58:8-11.)
3. "Let no man think he is ruler." Why is this such appropriate advice for those who direct affairs and judge the actions of others?
4. What strict obligation was laid upon all who settled in the land of Zion?

THIRD SUNDAY, JULY 15, 1934

LESSON 24. THE EARTH AND ITS FULLNESS GIVEN TO MAN FOR HIS ENJOYMENT.

Texts: The Doctrine and Covenants, Section 59; Sunday School Lessons (quarterly), No. 24.

Objective: To show that it is the will of the Lord that men should find happiness while passing through mortality, and that the earth was created for this purpose. Moreover, to teach that the only individuals with whom the Lord is not pleased are those who will not acknowledge his hand in all things and keep his commandments.

Lesson Enrichment: The Psalmist has said: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." However, he has created the earth for the habitation of man that here in mortality he may pass through all the vicissitudes of this present life thus gaining experiences which will benefit

CONCERT RECITATION FOR JULY
(Doctrine and Covenants, Section 41,
Verse 5)

"He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you."

him in the eternities to come. Nothing has been created by the Lord for naught. This earth is destined to be an eternal world eventually becoming celestialized and the abode of the meek and the poor in spirit. Although the earth has become a temporal abode and habitation for mortal beings, when it was created the Lord pronounced it "good." Even in its fallen state it is the will of the Lord that the earth should be a fruitful and joyful habitation. He does not delight in the suffering of his children. In the beginning he gave them laws, which, if they had obeyed would have made them happy even in their fallen state. The Lord tried to impress upon the ancients that there would come peace, happiness and plenty, if they would only hearken to his commandments. The Lord placed before the Israelites, as they were about to enter the promised land and take possession of their inheritances, both a blessing and a cursing. The blessing was if they obeyed the Lord that they should be given the good things of the earth, and it would bring forth in its strength; they should multiply and continually possess the land and it would be free from plague and pestilence. The cursing was to come if they refused to obey the word of the Lord and keep his commandments. The land would be cursed for their sakes and not bring forth in its strength and the people would be subject to sickness and pestilence. They were also to become a prey to their enemies and eventually thy were to be scattered over all the earth. Both of these promises were fulfilled. When they were obedient they prospered. When they were rebellious they were punished until the time came when they were driven from the land and were scattered among the nations. There have been times when peoples have found great happiness through their obedience. Witness the city of Enoch and the Nephites for two hundred years after the coming of our Lord.

In this revelation the Lord has declared it to be his pleasure that man should enjoy all the riches of the earth—and he says he has made the earth rich for the benefit of man. If man will keep his commandments "with cheerful hearts and countenance," "the fulness of the earth" is his. The Lord has made "the herb, and the good things which

come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards. Yea, all things which come of the earth * * * for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion."

It is strange that man, considering himself civilized and possessing great knowledge and wisdom, will still remain in his selfishness, greed, and rebellion—sins which bring upon him dire consequences for which he must pay a dreadful price. How happy he could be if he would only hearken to the voice of the Lord in all things.

Questions and Suggestions

1. What is meant by "Blessed are the meek for they shall inherit the Earth?"
2. Can a man love God with all his heart and his neighbor as himself and not keep all the law of the Gospel? If not, explain why.
3. What benefit can come to man by a strict observance of the Sabbath?
4. Discuss the saying: "There is no peace no happiness no real prosperity, except through obedience to the will of our Heavenly Father." Does the history of ancient peoples bear this out? If so, can you give an example?

FOURTH SUNDAY, JULY 22, 1934

LESSON 25. DESTRUCTION DECREED— How ZION IS TO BE OBTAINED— THE RESURRECTION.

Texts: The Doctrine and Covenants, Section 63; Sunday School Lessons (quarterly), No. 25.

Objective: To show that Zion and the New Jerusalem are to be obtained through obedience to the commandments of God; also that those who are guilty of impurity of life shall partake of the second death and destruction is decreed upon the wicked.

Lesson Enrichment: Once again in this revelation the Lord raises the warning voice against impurity of life and teaches the Saints that only through obedience to his laws can salvation come in this life as well as in the life to come.

Destruction is shortly to be poured out upon the wicked and rebellious and those who have come into the Church but who have not forsaken their sins shall not be spared. Some, there were, who were guilty of impurity of life who were trying to hide their sins through their church membership, but they were known to the Lord even if they had deceived the members among whom they mingled. How strange it is that man in his blindness at times thinks he can hide his evil from the face of the Lord, because he has power to hide it from his fellow men. How true are the words of the Psalmist:

"O Lord, thou hast searched me, and known me.

"Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off.

"Thou compassest my path and my lying down, and art acquainted with all my ways.

"For there is not a word in my tongue, but, O, Lord, thou knowest it altogether.

"Thou hast beset me behind and before, and laid thine hand upon me.

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?

"If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me.

"If I say, Surely the darkness shall cover me; even the night shall be light about me.

"Yes, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. 139.)

One of the unfailing signs of the unrepentant person guilty of immorality is that he will eventually deny the faith. Another sign is that he becomes a seeker after signs. (Matt. 5:28.) The Lord says of such that they shall see signs, but not unto salvation. The signs given will be in the wrath and judgment of a Just

Redeemer, and in that day all flesh shall know that he is God, but this knowledge shall not at that day save them if they have been hypocrites and deceivers.

In this same section the Saints are commanded to gather to Zion, not in haste, but in order, lest pestilence come upon them. The Spirit of the Lord is being withheld from the wicked because of their hardness of heart and the anger of the Lord which is kindled against them. When Christ comes the righteous shall be received. The dead who have kept his commandments shall be raised, death shall be removed so that infants shall not die until they are old and men shall be changed in the twinkling of an eye. "And until that hour there will be foolish virgins among the wise, and at that hour there shall come an entire separation of the righteous from the wicked. Why is it that we will not heed the repeated warnings and seek the Lord? It seems very strange that with all the counsel, warning and admonition we have received some members of the Church will not turn from evil. The parable of the virgins, five wise, five foolish, applies to the members of the Church. (See Matt. 25:1-13)

Questions and Suggestions

1. Explain this saying of the Lord: "Signs come by faith not by the will of men, nor as they please, but by the will of God."

2. Is faith given to the rebellious and unbelieving? What punishment does the Lord promise them?

3. What are the "signs" of the one guilty of immoral conduct who does not repent?

4. What application can be made of the teaching, "Remember that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit?" (v. 64.)

5. Why can no man please God except he have faith?

FIFTH SUNDAY, JULY 29, 1934 ..

OPEN SUNDAY

To permit class to make up for lesson lost on account of stake conference.

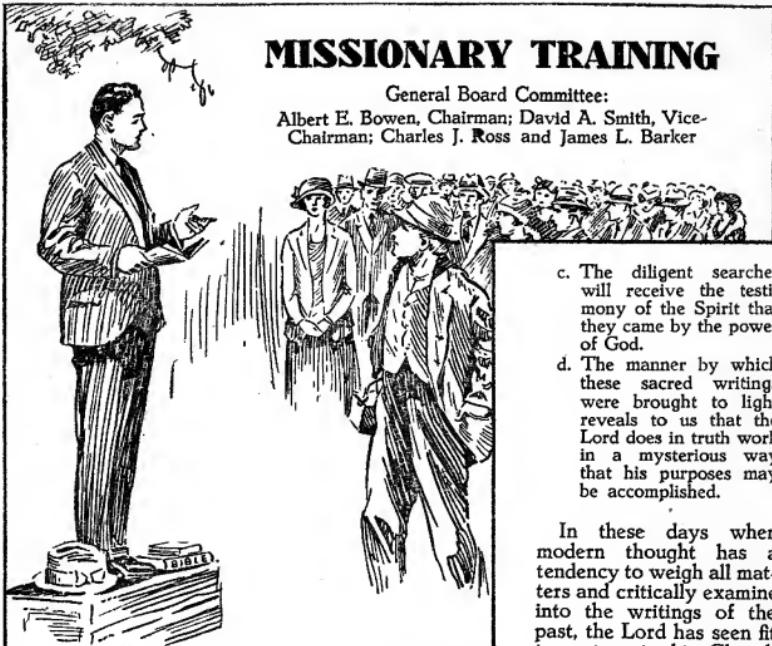
In the best conducted Sunday Schools of the Church, self-government is manifest in every procedure, and fundamental principles of good conduct, worship and devotion are exemplified in every exercise.

—David O. McKay.

MISSIONARY TRAINING

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith, Vice-Chairman; Charles J. Ross and James L. Barker



LESSONS FOR JULY

FIRST SUNDAY, JULY 1, 1934

LESSON 20. THE PEARL OF GREAT PRICE.

Text: Sunday School Lessons (quarterly), No. 20.

Objective: To make known to the prospective missionaries the value and importance of the Pearl of Great Price as an aid in the study of the Gospel and in preparation for missionary work.

Suggested Outline:

I. The Book of Moses and the Book of Abraham were revealed so that those who believe might have restored to them many of the important teachings which were taken from the ancient Scriptures by those who did not possess the Spirit of the Lord and through whose hands these Scriptures have come down unto us in these modern times.

- a. These writings, which restore knowledge of the things of God, will, if diligently and prayerfully studied, strengthen the faith of the members of the Church.
- b. They are withheld from the unbelieving because of the hardness of their hearts.

- c. The diligent searcher will receive the testimony of the Spirit that they came by the power of God.
- d. The manner by which these sacred writings were brought to light reveals to us that the Lord does in truth work in a mysterious way that his purposes may be accomplished.

In these days when modern thought has a tendency to weigh all matters and critically examine into the writings of the past, the Lord has seen fit to restore to his Church

some of the "plain and precious" things which were taken out of the prophetic sayings of Moses and the prophets. There is a tendency among those who call themselves higher critics of the Bible to try to analyze the various books of the Bible, examining every word and phrase, hoping to be able to discover the age in which these things were written. Their failure to comprehend the purposes of the Lord and to understand the nature of God has led them to look upon the book of Genesis as the compilation of several authors many years after the time of Moses. These several writers, or scribes, the modern critics would have us believe, may have had before them some old traditions and stories which came down from the past, and out of these they have compiled the first book of the Bible. This, too, they say, is also true of other books of the Bible.

The Lord, who knows the end from the beginning, knew that these attempts would be made in the last days to disown the writings of the prophets,

and that many of the plain principles would be eliminated by scribes and translators from the things the ancient prophets wrote. He, therefore, spoke through his prophets and they have predicted just what we find taking place today. Nephi, in the Book of Mormon, saw in vision that these changes and criticisms would come. The Lord also made it known to Moses and said to him that in time men would take from the book which he should write many things which they would esteem as naught, (Moses 1:41) but in the last days they should be restored again through another prophet whom the Lord would raise up like unto Moses.

Today the critics of the Bible do not believe that Moses wrote the five books which bear his name. (i. e., Genesis, Exodus, Leviticus, Numbers and Deuteronomy.) The book of Moses in the Pearl of Great Price, bears witness that he did write the book of Genesis, and the Lord Jesus Christ, in his ministry, and even after his resurrection, most emphatically endorsed the books which in his day were known as "Moses and the Prophets." (See Luke 24:44-48) The Savior taught that Moses was a great prophet, and that all of the prophets bore witness of Christ. We, today, have had restored in the revelations given to Joseph Smith in *The Pearl of Great Price*, the truth of these things which the world refuses to believe, but which will bring peace and joy to our souls if we will receive it in the spirit of faith and prayer.

The following paragraphs written by the late Dr. James E. Talmage are taken from a pamphlet entitled "The First Hundred Years," distributed at the "Century of Progress" exposition at Chicago, 1933.

The Pearl of Great Price: "This volume consists of the Book of Moses, the Book of Abraham, and extracts from the Writings of Joseph Smith.

"The Book of Moses comprises "Visions of Moses" and "Writings of Moses," as revealed to Joseph Smith the Prophet in the year 1830. It gives an account of the design of God in the creation of the earth, and the realization of that plan, in general corresponding to the sequence recorded in Genesis. The ministry of prophets from Adam to Noah is summarized.

"The Book of Abraham is the translation of a record written on papyrus, taken from an ancient tomb in Egypt. Important events in

the life of Abraham, including the Lord's revelations to him regarding the earth, the sun, moon and stars, are described. The condition of unembodied spirits awaiting birth into earth-life is set forth, and the epochal events in the creation and peopling of this world are chronicled.

"The 'Writings of Joseph Smith' in the Pearl of Great Price include excerpts from the greater record appearing in the "History of the Church." The extracts contain an account of the unprecedented theophany whereby, as Joseph Smith solemnly avows, the Eternal Father and His Son Jesus Christ manifested Themselves in person, thus restoring to the knowledge of man the literal and separate personality of the Father and of the Son, in whose image man has been created.

"The successive visitations of angels, by one of whom the Book of Mormon record was delivered for translation, and by another the Priesthood of Aaron was conferred, are attested."

SECOND SUNDAY, JULY 8, 1934

LESSON 21. THE BOOKS OF "THE LAW."

Text: Sunday School Lessons (quarterly), No. 21.

Supplementary References: Talmage's *Articles of Faith*, Chap 13; *The Bible in the Making*, Smyth; Geike's *Hours With the Bible*; the first five books of the Bible itself.

Objective: Various scriptures which Israel had for generations accepted as such were finally brought together as the Books of "The Law."

Organization of Material:

- I. The books comprised in the Pentateuch, or Law.
- II. The times during which they were given to Israel.
- III. How they were preserved.
- IV. Their final compilation.
- V. The source drawn upon.
- V. The general nature and contents of these books.

Lesson Enrichment:

"The law and the prophets and the Psalms did not drop down from heaven promiscuously into the world. God selected a certain community, a certain religious society in which these books grew and were written and selected and preserved and transmitted for the world's good."—Smyth.

"Tradition, history, literary analysis, and above and beyond all these, the test of prayerful research and truth-seeking investigation, unite to prove the

authenticity of this volume of scripture, and to point the way, defined within its covers, leading men back to the Eternal Presence."—Talmage.

THIRD SUNDAY, JULY 15, 1934

LESSON 22. THE REMAINING BOOKS OF THE OLD TESTAMENT.

Text: Sunday School Lessons (quarterly), No. 22.

Supplementary References: *Articles of Faith*, Chap. 13—Talmage; *The Bible in the Making*, Smyth; the Books of the Bible itself.

Objective: The inspiration of God working upon the hearts and minds of His prophets induced them to collect and compile what long had been accepted by Israel as the word of God.

Organization of Material:
 I. The nature and subject matter of the "Prophetic" books.
 II. The circumstances in which they originated.
 III. Their use and final compilation.
 IV. The nature and subject matter of the remaining books of the Old Testament.

Lesson Enrichment:

"Thus the Bible formed itself by a power inherent in it. It won its own way. It built its own throne. All that was best in human consciousness recognized its right to rule over men. Its position, we repeat, rests on no external authority, on no sentence of council or synod or prophet or saint, but on a gradual choice by a Church guided by the Spirit of God."—Smyth.

"And have ye not read this scripture; the stone which the builders rejected is become the head of the corner?"—Mark 12:10.

Show (1) that Jesus Himself recognized and relied upon the Old Testament scriptures.—John 5:30; Luke 24:27.

(2) The effect on the life of a person or a people resulting from acceptance of the Scripture.

FOURTH SUNDAY, JULY 22, 1934

LESSON 23. SUBJECT MATTER OF THE OLD TESTAMENT BOOKS.

Text: Sunday School Lessons (quarterly), No. 23.

Supplementary Reference: Talmage's

Articles of Faith, chapter 13, pp. 243-245.

For detailed information concerning the content of any book in the Bible, the final appeal and source of authority is, of course, that book itself.

Objective: Obedience to the law of life is essential to the fullest measure of joy.

Organization of Material:

- I. The Pentateuch.
 - a. The various books it comprises.
 - b. The purpose and essential quality of each of them.
 - c. The social and ecclesiastical law.
- II. The Historical Books.
 - a. Why so called.
 - b. Nature of the history they contain.
 - c. Intermixture of exhortation.
- III. The Poetical Books.
 - a. Illustrations from them.
 - b. Their purpose.
- IV. The Prophetic Books.
 - a. What they reveal concerning the life of the people of Israel.
 - b. What they teach of the value of obedience to the law of God.

Lesson Enrichment:

Consider Genesis 3:16, 17; 4:4, 11; 12:8, 9; Exodus 18:13-26; 20:1-23; Deut. 1:15-17; Deut. 4; Ruth 1:16, 17; Isaiah 10:1-4.

Similarly selections may be made from any of the books of the Old Testament to point the lesson of the day.

Application: Use this lesson to show:

1. That the Lord gave commands concerning the regulation of the peoples' lives.
2. That obedience resulted in blessing, while disobedience brought only sorrow.

FIFTH SUNDAY, JULY 29, 1934

OPEN SUNDAY

CONCERT RECITATION FOR JULY
 (Moses, Chapter 1, Verse 41)

"And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe."



LESSONS FOR JULY

TWO AND ONE-HALF MINUTE TALKS

1. How honor your Priesthood. By recognizing it as a sacred trust and a commission to serve in God's name. This service must be in righteousness and for the good of those served, never for private gain or personal glory. All such service should be in humble, prayerful spirit, giving glory to God for any good that may be accomplished. All who hold the Priesthood should thus honor it at all times and in all places.
2. What a Mission does for the Missionary. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8:35. The missionary who has the spirit of his calling forgets self while he becomes absorbed in the cause of Christ and his gospel. In doing his best for the salvation of others he saves himself spiritually. This great reward cannot come to him who goes from selfish motives, or who is wanting in zeal for the cause he represents. These are counted as missionary failures. The successful missionary is the one who goes willingly to give himself fully to the cause of Christ.

FIRST SUNDAY, JULY 1, 1934

LESSON 20. TO WHAT STANDARDS SHOULD MARRIAGE CONFORM?

Text: Sunday School Lessons (quarterly), No. 20.

Objective: *To show the great significance of marriage as a religious rite.*

Gospel Messages

The Gospel Applied to Modern Problems

Course C—Ages 17, 18 and 19

General Board Committee:

Milton Bennion, Chairman;

John T. Wahlquist, Vice-Chairman

CONCERT RECITATION FOR JULY, 1934

"The rights of the priesthood are inseparably connected with the powers of heaven, * * * the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." Doc. and Cov. Sec. 121:36.

Other Sources of Information: Neumann, Henry—*Modern Youth and Marriage*; Smith, Jos. F.—*Gospel Doctrine*; publications of the American Social Hygiene Association, 450 Seventh Ave., New York City.

Suggested Outline:

1. (a) How does the doctrine of the Church of Jesus Christ of Latter-day Saints concerning marriage differ from that of other churches?
(b) What has this to do with temple marriages?
2. (a) Why should all Latter-day Saint marriages, wherever possible, be temple marriages?
(b) What bearing has this upon marriages outside of the church; that is, between a church member and a non-member?
(c) What, in general, are the consequences of such marriages, especially in their relation to the social purpose of the family?
3. What may young people do better to prepare themselves for marriage in the temple?

Supplementary Thoughts: While it is undesirable for young church members to marry non-members, young people should be on guard also against marrying persons who are members by tradition and in name only; this is doubly true in case these persons do not live up to the moral standards of the church. There are individuals who upon becom-

ing "enlightened," as they think, rebel against their earlier theological teachings and with this rebellion turn also against the moral standards of the church. This, of course, does not happen in all cases; but, when it does happen it is most disastrous to the individual and a tragedy in the life of the companion in marriage. St. Peter in referring to the falling away of converts to the faith compared it to a sow that returns to her wallowing in the mire. The spiritual and moral falling away of young people trained in church doctrine and standards of living may be likened to the prodigal son who joined the society of swine. This, however, brought him to his senses. There are those who never come to their senses, or, if they do so, it is only after irreparable damage has been wrought.

It is, of course, desirable to do everything possible to save delinquents, except to marry them; or, perhaps, to send them, in their unregenerated state, on missions. The marriage is likely to be tragic for the family thus formed; the mission, a disgrace and discredit to the church.

The worthy church member in contemplation of marriage should look for an equally worthy church member, the embodiment of faith, hope and love, expressed in a life of noble and socially serviceable deeds.

SECOND SUNDAY, JULY 8, 1934

LESSON 21. THERE ARE DEGENERATE FORMS OF MARRIAGE.

Note: It is recommended that in order to obtain a free and frank discussion of this lesson, it should be presented to young men and women in separate class rooms.

Text: Sunday School Lessons (quarterly), No. 21.

Objective: *To show the inadequacy and ill effects of trial marriages and "companionate marriage," so-called.*

Other Sources of Information: Same as for Lesson 20.

Suggested Outline:

1. (a) Why is it advantageous to youths to acquire power over their sex impulses?
- (b) May acquisition of such power be helpful throughout life?

- (c) What bearing has this upon the forms of marriage discussed in this lesson?
2. How may young people so regulate their associations as to minimize the obstacles to waiting for the proper time to marry and the proper person for a permanent companion in marriage?

Supplementary Thoughts: The principles and standards of the Latter-day Saints are such that there can be no place whatever for the forms of marriage discussed in this lesson. The question might be dismissed authoritatively by saying, it cannot be. Many young people, however, are not satisfied with this method of settling their problems. They want to look at all the facts relating to the subject and find a solution that is satisfactory to reason. It is the business of the teacher (and the parent) to furnish wise and helpful guidance, rather than to try to force conclusions upon youth. We say "try" because it is generally futile; it may even bring about the reverse of what was intended. Any cause that cannot face the facts of experience and the test of reason, youth is likely to regard as a bad cause. His experience may be too limited and his reason faulty, in which case it is the responsibility of the teacher to supplement the experience of youth with that of the wisest and best of all ages, to get youth to understand and appreciate this experience and to correct his faulty reasoning, which is often based upon inadequate experience. When it is based upon illogical inference this should be pointed out in a kindly, sympathetic way, and the youth led to make his own correction.

When a youth gets the vision of the highest and most lasting good of mankind as the criterion of judging conduct as morally good or bad he will have little difficulty with his moral judgments and the practical requirements of the religion of Jesus Christ and his followers.

THIRD SUNDAY, JULY 15, 1934

LESSON 22. HOW TO ATTAIN THE ENDURING SATISFACTIONS OF FAMILY LIFE.

Text: Sunday School Lessons (quarterly), No. 22.

Objective: *To develop further understanding and appreciation of the title of this lesson.*

Other Sources of Information: The same as for Lesson 20.

Suggested Outline:

1. From your knowledge of history, biography, and fiction, recall outstanding examples of domestic happiness. Analyze these situations and list the conditions that seemed to contribute most to this happiness.
2. Among your personal acquaintances think of families that you regard as approaching the ideal. What characteristics of the individual members have made possible this ideal family life?
3. In case you know of families whose domestic life is very unsatisfactory, determine if you can the reason for this. Do not use names in discussing such cases.
4. What may children have to do with the enduring satisfactions of life?
5. (a) What may a youth do to contribute to the happiness of his (or her) parental home?
(b) In what way may this also contribute toward the happiness of the home and family yet to be established by this youth?

Supplementary Thoughts: Home and family are sacred institutions. There successes are not generally recorded in history, as they are in the hearts of those whose lives are blessed with these experiences. Occasionally a very high type of family life is portrayed in fiction. The drama, however, like the newspaper, is much given to displaying the weaknesses and the infidelities of family life. This is the basis of many of the jokes and frivolous remarks about the family. Thus is held before the mind of youth all too often the wrong side of the picture. He should be led to see the other side in the domestic lives of multitudes whose names in this connection never appear in the press or even in neighborhood gossip. They may be compared to the ordinary good citizen who goes about his regular business in regular fashion and performs well his part in the local community. Being in no wise a social offender he is not an object of gossip or a subject of interest to news reporters. Let such a man, however, elope with his neighbor's wife or do some other unlawful or outlandish thing and he at once becomes a public character with notoriety in proportion to the outlandishness of his conduct.

No sensible person wants notoriety of that sort, at least, while notoriety of the opposite kind is not possible to the majority. Whatever is characteristic of the majority ceases to be notorious or

outstanding. The durable satisfactions of life can be attained without either or any sort of notoriety. This is especially true of domestic happiness, yet it lies within the reach of almost everyone who is willing to comply with the necessary conditions and will make the effort.

FOURTH SUNDAY, JULY 22, 1934

LESSON 23. WHAT IS THE SOCIAL PURPOSE OF THE CHURCH?

Text: Sunday School Lessons (quarterly), No. 23.

Objective: *To show the need of the church organization and to make clear the great purposes for which the church stands.*

Other Sources of Information: The Acts of the Apostles and references to the churches in the Epistles and the Revelations. Use a Bible subject index and concordance. Smith, Jos. F.—*Gospel Doctrine*; Talmage, J. E.—*Articles of Faith*; Talmage, J. E.—*Jesus, The Christ*; any standard History of the Church.

Suggested Outline:

1. What do the historical records show concerning the purposes of the church,
a. In Ancient Israel, as shown in the Law and the Prophets?
b. In the primitive Christian Church? See especially The Acts of the Apostles.
c. In the modern church at Kirtland, Ohio, and Independence, Missouri?
2. What is the relation of the church?
a. To Zion?
b. To the Kingdom of God.
c. What are the inner conditions of (a) and (b)?

Supplementary Thoughts: In the Old Testament church and state are not generally segregated. The Mosaic law was the law of the ecclesiastical state, which ruled both the civil and the religious life of the people. When the people of Israel came under the civil law of their conquerors, adherence to their religion brought about separation of church and state. This was recognized by Jesus and his followers, although deeply resented by the Jews, who generally looked forward to a restoration of their ecclesiastical state.

These historical facts show the close relationship between things material and

things spiritual; in any case, the two cannot be rigidly separated without great abuse of the proper purpose of material things, which is to serve spiritual ends. This relationship of the material and the spiritual is clearly recognized and supported throughout the New Testament writings, as it is also in the Book of Mormon. In the re-establishment of the Church of Christ in the 19th century this principle was made clear from the beginning and has been upheld continuously, although not fully realized in practice. While the social purpose

of the church is ultimately spiritual, it also includes material or temporal salvation in proper relation to spiritual purposes. Hence one purpose of the church is to bring about the material well-being of all people and especially that of its members.

FIFTH SUNDAY, JULY 29, 1934

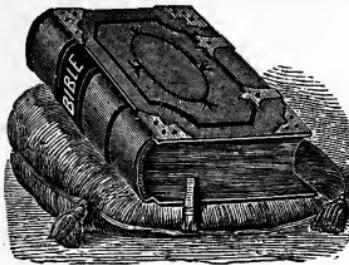
OPEN SUNDAY

To enable class to make up for lesson lost on account of conference, or for other causes.

SHE MOVES THE WORLD



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OLD TESTAMENT

Course B—Ages 15 and 16
For Teachers and Girls of Same Age

General Board Committee:

Robert L. Judd, Chairman;
Elbert D. Thomas, Vice
Chairman; Mark Austin

LESSONS FOR JULY

FIRST SUNDAY, JULY 1, 1934

LESSON 20. A DEAD CHILD RESTORED TO LIFE.

Texts: Sunday School Lessons (quarterly), No. 20; II Kings 4, 18-37.

Students have already learned something about Jezreel and Mount Carmel, places mentioned again in this lesson, but the teachers should point to them once more for their benefit. The more often they learn about the locations of places in Palestine, the more interesting the lessons will become. Before the year is ended, they should have some knowledge of all the important places mentioned in the Old Testament and the events that happened in each. In this lesson a new town is also mentioned.

Shunem, where the good woman lived, was only about four miles north of Jezreel. When she first entertained Elisha she did not know who he was. It was pure kindness on her part to give a stranger a meal. There is a statement in Hebrews 13:2 which reads: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." This was written many hundreds of years after this good woman's day, but the prophet who wrote it may well have had her in mind. Though her unknown guest was only a prophet, it brought to her a wonderful blessing.

There is another thought in connection with today's lesson that should be stressed: she lived in a small place and had only a humble home, but she was content. There was no desire on her part to receive anything that the king could bestow. She was satisfied with a home in a small town, and loved the people who dwelt there. Such an atti-

tude is certainly lacking among many people today. There are those who have plenty who begrudge others because they have more. They envy the good fortune of their neighbors. That was not the spirit of the generous Shunemite woman: "I dwell among my people," she said, and that was sufficient for her happiness.

Her generous spirit should also be emphasized. She showed kindness to a man whom she thought needed it, and he turned out to be a prophet of God. Without expecting anything in return, he gave her many times more than she had given him. It is always that way—we get more than we give. There is no limit to the blessings that come to those who are kind and generous.

Then there is a wonderful example in this lesson, of what faith can accomplish. Let the students think of the terrible tragedy that came into the life of this woman. Her only child well and strong in the morning was dead at noon. Only those who have suffered a similar bereavement can sympathize with such a tragedy. We can almost see her sitting there with the sick child "on her knees till noon, when he died." But only a mother holding her own dead child can fully sense how she felt.

Most mothers in such an hour of bereavement lack her wonderful faith. What she did is one of the most striking examples in the Old Testament of what faith can accomplish. To every one who reads the story should come a great desire to cultivate her wonderful gift. Not even death could hold her child. We can hear the good woman saying to the prophet: "As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her." And we see them walking those sixteen miles from Mount Carmel together. They meet the returning ser-

vant who has failed to restore the child to life, but they continue on without paying any attention to him.

When they reached her home and went to the room where Elisha had so often spent his time in prayer, he used all the power which God had given him to restore the life of the dead child, and justify the faith of this good woman. The life of her son returned and the prophet said: "Take up thy son, and she fell at his feet, and bowed herself to the ground, and took up her son, and went out." What a graphic description that is!

Another interesting thing in connection with this lesson is the servant's failure. He carried out in every detail the instructions of his master. He laid Elisha's "staff upon the face of the child," as he had been instructed, "but there was neither voice, nor hearing." The mechanical part was not enough. What Gehazi lacked was faith.

It is a wonderful story and a wonderful lesson and it should be so deeply impressed upon the lives of the students that none of them will ever forget it.

SECOND SUNDAY, JULY 8, 1934

LESSON 21. PROPHETS AND PROPHECY.

Text: Sunday School Lessons (quarterly), No. 21.

References: Willett's "Prophets of Israel."

Objective: *To show that a prophet is a man taught by and learned in the wisdom of God which he declares to men as truth.*

Every gospel dispensation has had its "Spiritual Experts," so called by Elder John Henry Evans in a series of radio (K S L) talks published in the Young Woman's Journal, April to October, 1928. In one of his talks he said: "A spiritual expert is one who has firsthand knowledge of the spiritual world. It may be that he has seen God, or Jesus Christ, or an angel; it may be that he has been visited by a spirit that has once been on the earth, or communed with the Holy Ghost; in any event he has more knowledge of spirit existences in an hour than anyone would be able to gain in

CONCERT RECITATION FOR JULY (Amos Third Chapter, Seventh Verse)

"Surely, the Lord God will do nothing but He revealeth His secret unto His servants the prophets."

a dozen years of the most painstaking study.

"Such a man does not acquire his approaches to life in the same way as ordinary men. The average man receives impressions through the sense organs. He meditates upon these, and then he formulates a rule of life that satisfies him more or less. But all the while he is but groping his way in the dark. He is never sure of his knowledge. But the true spiritual expert, no matter in what age he may live, obtains his information of the spirit world direct from the Lord and his messengers. He is thus lifted up to where he can see general movements. He understands the significance of events, and their relation to one another. And then he knows for a certainty. There is no wobbling in his utterances."

The place of the prophet is set forth by Amos 3:7 as follows:

"Surely, the Lord God will do nothing but He revealeth His secret unto His servants the prophets."

Prophecy is the mind and will of God concerning His purposes as revealed to His people by His servants the prophets, either through the medium of the spoken or written word.

Redford, in his work, "Prophecy," quoting Dr. Payne Smith, says: "There is, throughout the Old Testament, a special presence of God preparing for the fulfilment of a gracious purpose on His part to restore man to a higher state of perfection and happiness than that from which he fell. The Bible begins by describing man as standing in a nearer relation to God than any other created being on this earth. It describes his first estate of innocence, his fall, and the promise given by God of his restoration. We assert that throughout the Old Testament there is an express and successive working of the Deity for the accomplishment of this promise."

And further the author says: "The prediction of future events is a distinct pledge of the Divine Word—a challenge to the people of God to cast themselves upon that word, as a word which must be a still greater stimulus to faith, and in its fulfilment a still greater food of the soul."

In this dispensation, of which we are a part, God has led us by and through his servants the prophets and their high teachings of His will concerning us.

Questions for Teachers

1. Name two ancient and two modern prophets.
2. Why do you select them?
3. Clarify your reasons so as to build upon them in the class with your students.
4. Define prophecy for your use in this lesson.
5. What two prophecies have most impressed you? Why?

FOR STUDENTS' NOTE SECTION

Teachers will please observe that a note section is provided in the back of each pupil's lesson quarterly, with space for specific notes on important points of each lesson.

Teachers may refer students to the various sources or references for information to be noted and preserved in the note section. Such notes should be used in the class recitation, for review, for filling special assignments and for preparing two and one half minute talks.

Teachers who will encourage pupils to keep a complete set of notes will find the practice an excellent aid to a substantial class recitation. Every opportunity and occasion for the pupil to use the material he has written in the note section should be provided by the teacher.

In this part of each lesson in *The Instructor*, the teacher will be given references, suggestions, details and ideas which he can use for blackboard work or as a basis for questioning, for stimulating discussions in the class, or for references to be given pupils for research upon problems. Teachers are urged not to read to the pupils from *The Instructor* so they may copy into note sections the answers suggested here, but to guide pupils by skillful questioning, discussions, assignments and references to frame their own answers for the note section. If teachers will insist kindly but firmly that every student fill up his note section, with his own findings and conclusions, the value of the practice in relation to effective teaching and sound learning will be amply demonstrated.

Data for Students' Note Section

Lesson 21: Prophets and Prophecy

Definitions: "Prophecy"—"A prediction or utterance made under divine influence or direction." (Dictionary)

"To prophesy is to speak in the name of the Lord, whether the message relates to the future, the present or the past." (Doc. and Cov. Commentary. Sec. 34, note to verse 10.)

"Prophet"—"One who speaks as the inspired representative of a divine being; one who delivers divine messages or interprets the divine will." (Dictionary)

"A prophet then, is one from whom flow forth the words of a higher authority. Closely allied with the calling of the prophet is that of the seer; * * * The seer was permitted to behold the visions of God, the prophet to declare the truths so learned; the two callings were usually united in the same person." (James E. Talmage, Articles of Faith, page 494.)

Great Prophets and their Prophecies: Old Testament: Isaiah. See his prophecy of the life of the Savior. Isaiah 53: (1-12); and the fulfillments: (Matt. 20:19; 26:2; John 3:14; 8:28; 12:32; 33:1; Mark 15:24.

New Testament: John, the Revelator. (Revelations 14:6)

Book of Mormon: Samuel, the Lamanite. (Helaman 14:1-3 and following verses)

Latter-Day Prophets: Joseph Smith. See Articles of Faith (Talmage) Chap. 1, Section 3. Also see Doctrine and Covenants Commentary. Notes to Section 46, verse 22 or Whitney's "Life of Heber C. Kimball, page 401.

What more does a prophet do than foretell future events? He speaks in the name of the Lord and bears testimony of the truth. He is a "spiritual expert," who sees and understands spiritual truth more clearly and fully than his fellows.

THIRD SUNDAY, JULY 15, 1934

LESSON 22. THE PROPHET FROM TEKOAH.

Text: Sunday School Lessons (quarterly), No. 22.

References: Book of Amos, (The Bible) and "Land Leaders," Lesson 61.

Objective: To show God's methods of trying to save his people from their own weaknesses.

Background: The division of the kingdom under Rehoboam, (about 940 B.C.) Israel to the north—under Jeroboam, Samaria the capital—Judah remained in the south around about Jerusalem under Rehoboam. (Use your map.)

Ahab, as king, a century later, had almost destroyed the southern kingdom. Along from 783 B.C. Jeroboam II had built up the northern kingdom until it even surpassed the kingdom of Solomon, which had included both Israel and Judah. Under this reign of prosperity,

Israel under Jeroboam II, the rich became richer, the poor poorer. The strong without mercy oppressed the weak. The people of Israel partook of the life and customs of their outside neighbors who had never known God. Sin throughout the kingdom became the rule rather than the exception.

Bethel was one of Israel's large cities in the southern part of the kingdom. Its life was typical of that of the nation. Down in the small town of Tekoa in the kingdom of Judah lived Amos a herdsman and a dresser of sycamore trees (Amos 1:1, 7:14) but also a prophet.

Suddenly he appeared in the city of Bethel and began courageously to denounce Israel's sins and to call for repentance. He predicted punishment upon Israel's neighbors, Damascus, Gaza, Tyre, Edom, Ammon and Moab. But to Israel would come the greatest punishment for "where much is given much is expected." His keynote was a return to right conduct. He was particularly strong in his denunciation of those who lived lavishly and oppressed the poor and weak. He is called the prophet of social justice.

It mattered little to him that he was unpopular—the truth must be declared, the people warned, if they were to repent and finally bring Israel to the glory that was hers as promised her by Jehovah.

The following division of the Book of Amos should be helpful to a study of this prophet. It is taken from Willett's "The Prophets of Israel."

- I. The prologue; sin brings punishment, chaps. 1, 2.
1. The title and date, 1:1.
2. The text of the prophecy, 1:2.
3. Israel's neighbors, Damascus, Gaza, Tyre, Edom, Ammon, Moab, and even Judah, shall be punished for their sins, 1:3; 2:5.
4. Israel, having sinned (6:8) in spite of warning (9) and blessings (10, 11), and having corrupted or silenced religious teachers (12), shall also suffer (13-16).
- II. The condemnation of Israel, 3-6.
1. First section; Israel from the world's standpoint, 3:1-15.
2. Second section; Israel's sins and warnings, 4:1-13.
3. Third section; Israel and God, 5:1-17.
4. Fourth section; Israel's worthless ritual, 5:18-27.
5. Fifth section; Israel's worthless rulers, 6:1-14.

III. A series of visions, 7:1-9; 10.

1. The locusts; the prophet's plea, 7:1-3.
2. The fire; the prophet's plea, 4:6.
3. The plumb line; no more immunity, 7:9. (An episode 10-17; false charge of the priest of Bethel against Amos (10, 11); the prophet commanded to leave (12, 13); his indignant reply, (14-17).
4. Basket of summer fruit, 8:1-14.
5. Shattered temple and scattered worshippers, 9:1-10.

IV. The epilogue; words of hope, 9:11-15.

1. David's house is to be restored, 11, 12.
2. Great prosperity, 13.
3. Scattered Israel to be restored to their land forever, 14, 15.

In your study of the Book of Amos with the foregoing as a guide note how fully all of the sins of the nation are detailed.

Note, too, in Israel's later life, how completely the prophecies of Amos were carried out.

In application of the lesson make comparison of Israel then with the world today and determine if the message of Amos applies to us of today.

For Students' Note Section

Facts about the Prophet Amos:

Occupation: *Shepherd and wood cutter.* Native of Tekoa, situated about 5 miles south of Bethlehem. Prophesied during reign of King Jeroboam, about 781 B. C. Prophesied to Israel, though he was of the kingdom of Judah.

Truths uttered by the Prophet Amos, which apply today:

Wealth when used to oppress the poor becomes a curse to its possessor.

The Lord expects more of His chosen people than of others. Their punishment for wrong doing will be more severe than would be the punishment of others.

The offering most acceptable to the Lord is the offering of a righteous life.

FOURTH SUNDAY, JULY 22, 1934

LESSON 23. HOSEA, THE PROPHET WHO LEARNED OF AND TAUGHT GOD'S LOVE FOR HIS CHILDREN.

Text: Sunday School Lessons (quarterly), No. 23.

References: Bible, Hosea; "Land and Leaders" (2nd Edition), lesson 65; Old Testament Lessons, *The Instructor* for March, 1932.

Objective: To show that great love

can create in a man a being almost divine.

Background: Israel, the northern kingdom, still under Jeroboam II. The people more sinful than when Amos taught them. Hosea's home with his wife and three children. A resident of the Northern kingdom.

The first three chapters of the book of Hosea treats of his training for his ministry. It comes from his great domestic tragedy. Gomer, his wife, the mother of his three children, leaves him. Willett in his "The Prophets of Israel," tells the story so beautifully. "But his love for her was not quenched, and sitting in his desolate house he could not fail to perceive the analogy between his bereaved estate and that of Jehovah, who had chosen Israel as he, the prophet, had married Gomer, but who had been more than once abandoned by the unfaithful nation for lovers powerless to help, viz., the other gods in whose worship the people were continually going astray. Hosea saw that idolatry was not only a sin against the divine law, but an insult to the divine love. And yet in spite of all, God still loved Israel and was willing to welcome back the nation in spite of all its sin. Out of this bitter experience Hosea brought his message. It was of a character to be spoken only by one who had suffered, and who could thereby enter into the problem of God's long-suffering love for the sinful. The divine Spirit could use Hosea as no other man of his generation was capable of being used, and though the experience was one through which many another Israelite may have passed in that time of seductive and idolatrous practices, still Hosea saw that his unhappy lot was a providential preparation for a ministry to which he now devoted his full strength. It is with this retrospective and illuminated vision of those agonies of the past through which he had come that he writes the narrative. But there was still another step to be taken. His own sorrow and love had taught him to understand the love of God. This was now the message he was prepared to bring to Israel. But it came to its complete expression in his own life when he went forth, conquering pride and all sense of injury done him, and found the woman who had once been his wife, bought her from the slav-

ery into which she had fallen, and restored her to the calm and the love of his home, where he hoped that in time she might grow, under the discipline of love and patience, to be worthy once more of the name of wife. Thus the prophet's message from God to Israel, a message suited not only to that age, but to every age, because first of all incarnated in Hosea's own life."

The rest of the book deals with his ministry. It extended from and during the latter part of the reign of Jeroboam II to and through the reign of his son, Zechariah, who was slain after being upon the throne but six months, Shallum, who was assassinated at the end of a month and Menahem, his slayer who reigned for three years or from 740-737 B. C. There were several others who each reigned but a brief time when the kingdom was overthrown by Sargon, king of Assyria, in 721 B. C.

Make clear that this lesson involves the ten tribes of Israel who we believe are yet to be found, gathered out from the world completely and established. Hosea 1:10-11; Article of Faith No. 10.

Secure if possible from some Church Seminary student or elsewhere Elder Ezra C. Dalby's "Land and Leaders of Israel," and read his entire lesson on Hosea, giving particular attention to the reasons ascribed by Hosea as accounting for the complete dissolution of Israel's kingdom.

Application: Does the concept of God as a being of great love imply weakness?

Did the love Hosea bore his erring wife mark him as a weak man?

What, if any, application has Hosea or his teachings to the world today?

For Students' Note Section

Facts About Hosea:

Native of Israel. Prophet to Israel. About 790 B. C. Personality traits: patient, forgiving, kindly, fearless, humble, self-sacrificing.

Truths uttered by Hosea, or which may be deduced from his teaching:

God loves mankind and will forgive and bless the repentent sinner.

Love will transform human nature and will redeem mankind from the effects of sin.

The chance to repent is a boon to mankind.

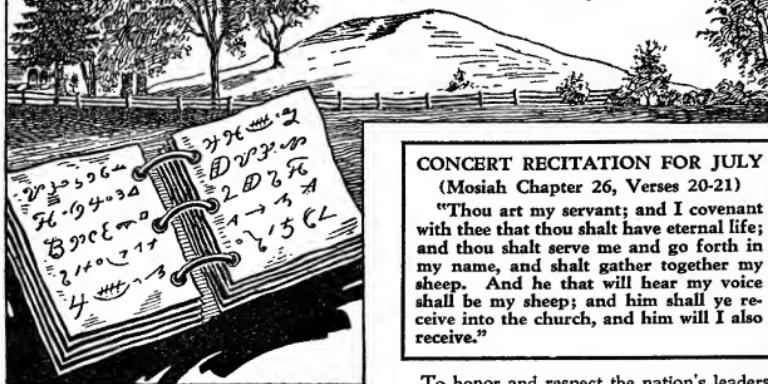
The power to repent is essential to the power to grow.

FIFTH SUNDAY, JULY 29, 1934
OPEN SUNDAY

To give class an opportunity to make up for lessons lost.

BOOK OF MORMON

General Board Committee:
T. Albert Hooper, Chairman;
Horace H. Cummings



Course A—Ages 12, 13 and 14
For Deacons and Girls of the Same Age

LESSONS FOR JULY

Suggestions for two and one-half minute
Talks.

1. How can I serve others?

Jesus said that in order to serve God we should serve His children. We are taught that God loves us. We say that we love God. Christ said to Peter, when Peter said that he loved Him, "Feed my sheep."

We can serve others—

By being considerate of their rights;

By overlooking their faults;

By being sympathetic in time of trouble;

By being obedient and helpful to father and mother in the home;

By performing faithfully church or quorum appointments;

By helping in Sunday School and keeping ourselves in line with proper Sunday School deportment and discipline;

By being friendly and kindly to those less fortunate than ourselves;

By being physically, morally and spiritually clean and strong.

2. What does it mean to be patriotic?

Patriotism does not mean the ability to show and make a lot of noise on holidays or other festive occasions.

To be patriotic is—

To obey all of the laws of the land;

To always act with respect toward the flag;

CONCERT RECITATION FOR JULY (Mosiah Chapter 26, Verses 20-21)

"Thou art my servant; and I covenant with thee that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep. And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive."

To honor and respect the nation's leaders;
To so live that those who are charged with maintaining law and order will not need to keep tab on me;

To live as an individual that my family, my community, my city, my country will be better by reason of my life.

FIRST SUNDAY, JULY 1, 1934

LESSON 20. ALMA LEADS AWAY THE FAITHFUL.

Texts: Mosiah, Chapters 18-29; Sunday School Lessons, No. 20.

Objective: *Prayer, silent or expressed, for the accomplishment of righteous desires, will bring the blessings of the Lord.*

Supplementary Materials: Reynolds, *Book of Mormon Chart*; Waring, *Gospel Chart*; Reynolds, *Story of the Book of Mormon*, Chapter 12; Reynolds, *Dictionary of the Book of Mormon*, under the following headings, "Alma, the Elder," "Helaman," "Noah," "Mormon, Waters of."

Alma interceded for Abinadi. Noah ordered Alma's arrest. Alma fled.

Preached gospel quietly, testified to the truthfulness of Abinadi's words. Alma organized church. Ordained priests. By what authority? Stress this point.

The Lamanites discovered Alma's people. Planned their destruction. Alma inspired by the Lord to lead his people to safety.

They returned to Zarahemla. Were welcomed by Mosiah.

In the development of this lesson discuss these points: The people who followed Alma disapproved of Noah's evil ways. They prayed to God in whom they believed and in whom they had faith. They accepted his gospel. Their deliverance came as a result of righteous living and the prayer of faith to God who hears and answers prayers.

SECOND SUNDAY, JULY 8, 1934

LESSON 21. GIDEON, THE PATRIOT.

Texts: Sunday School Lessons (quarterly), No. 21; Mosiah, chapters 19-22; Alma 1:1-10.

Objective: To teach that righteous living and regard for the welfare of others result in moral, physical and spiritual courage.

Supplementary Materials: Reynolds' *Dictionary of the Book of Mormon*—page 122 under Gideon; page 255, under Nehor; page 292, under Noah; page 213 under Lehi-Nephi; *Story of the Book of Mormon*, chapter 13.

Review briefly the main points regarding King Noah in previous lessons.

Noah and his priests persist in their unrighteous rule. They burdened the people with taxes.

Some of the people rebel. Their champion arises. Gideon attacks the king. King escapes retribution at hands of Gideon, by arrival of warlike Lamanites.

Noah and his people flee. When capture seems certain, Noah, his priests and some other men forsake the women and children and flee. Gideon and a few brave men stay with the defenseless women and children.

With help of daughters they gain favor with Lamanites.

Gideon helps his people escape bondage. Flee towards Zarahemla. Meet repentant fathers returning to seek forgiveness of wives and children; report death of Noah in fulfillment of Abinadi's prophecy. Gideon defends people. Meets death at hands of Nehor.

Gideon's strength lay in his abhorrence of wickedness and love of justice and right. He served God by serving others. He thought of his people and

withstood even the king. Have the prophecy of Abinadi about fate of Noah read. This lesson brings its fulfillment.

Gideon, as did Abinadi, gave his life in defence of the truth. Christ said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10:39) Where is your Book of talks for July?

THIRD SUNDAY, JULY 15, 1934

LESSON 22. A YOUNG MAN SAVED FROM A LIFE OF SIN.

Texts: Sunday School Lessons (quarterly), No. 22; Mosiah, chapters 26 and 27.

Objective: To teach that to forsake opposition to God's work and become active in furthering its progress brings real joy and happiness.

Supplementary Materials: Reynolds' *Story of the Book of Mormon*, chapter 16; Reynolds' *Dictionary of the Book of Mormon*, page 24 under "Alma the Younger."

Mosiah was a righteous king. Alma, the elder, was a righteous spiritual leader. Their sons became rebellious; denied God, persecuted the Church, seemed to delight in the fact that their fathers did not approve of their actions.

Alma prayed that his son might be saved. Alma the son, with sons of Mosiah, was on a trip to spread apostasy. An angel appeared and called them to account for their actions. Alma was stricken. (Paralyzed, deaf, dumb.)

Through the power of God, manifested in answer to his father's prayer, the young man was restored. He repented. He had seen an angel, had heard him; and he had felt the power of God and he knew that the church over which his father presided was the true Church of God. He spent the balance of his life in teaching righteousness and bringing people into the church. The teacher can refer to Paul and his conversion. (Have a pupil briefly recount the incident.)

Paul, before his conversion, was sincere in what he did. Alma, too, probably thought that he was right and was perhaps sincere. Sincerity does not always indicate that an attitude is correct. Paul and Alma, when shown the light, became just as sincere and valiant for

the church as they had been against it. The power of prayer is made manifest.

We cannot all see an angel, but we may know of the truth for ourselves. Refer to Moroni 10:4-10. See also John 7:17 — "Jesus answered them and said, My doctrine is not mine, but his that sent me: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The fathers and mothers of the Church, as well as teachers and Church leaders, try to teach young people the truth and show them the way to live for the enjoyment of the better life. While the teachings and testimonies of others are necessary and helpful, each boy and girl may know of the truth of these things through prayer and activity in the Church.

FOURTH SUNDAY, JULY 22, 1934

LESSON 23. ALMA BECOMES THE CHIEF JUDGE.

Texts: Sunday School Lessons (quarterly), No. 23; Mosiah 28:10-20; 29; Alma, chapters 1 to 4.

Objective: To teach that the judgments of God are more righteous and just than the judgments of men.

Supplementary Materials: Reynolds, *Book of Mormon Chart*; Waring's *Gospel Chart*; Reynolds, *Dictionary of the Book of Mormon*, pp. 27-32; p. 51 under Amlici; Evans, *Message and Characters of the Book of Mormon*, pp. 163-167; Reynolds, *Story of the Book of Mormon*, Chaps. 18, 23 and 24.

Mosiah desires to retire.

His son declines the kingship.

Mosiah suggests to people a government of judges.

Recommends righteous men for the position.

Suggests a vote of the people.

The people vote for judge rulership.

Alma appointed chief judge.

Amlici aspires to be king. Matter left to choice of the people. People sustain Alma. Amlici declared king by his followers.

Strife ensues. Amlici, his followers and Lamanites defeated by Nephites under Alma.

Nephites prosper and become unrighteous and forget God. Alma resigns judgeship and devotes his time to his office of high priest to more effectively

teach his people the ways of righteous living.

In these lessons keep clearly in mind that when the people were prosperous they forgot God, and became wicked and unhappy. When they served God, they lived in peace and were happy. Alma had fought the church, and he knew by experience what the difference was between the two attitudes.

Read all of the chapters in Mosiah and Alma referred to above; this will give you the background and the setting for this lesson, and make it possible for you to present an exceptionally interesting lesson.

Assign outstanding passages to different pupils to look up and read to the class.

FIFTH SUNDAY, JULY 29, 1934

This date is left open to permit class to catch up with lessons lost on account of conferences or for other causes.

HELPS FOR TEACHERS

At the request of supervisors in the Book of Mormon department in several stakes, we give herewith a list of some of the things which we have discovered which are helpful. Some of them, by the way, not directly but all of them either directly or indirectly, in the proper understanding and building a background for the teaching of the Book of Mormon Department.

First, let your attention be called to the March, 1934 issue of the *Improvement Era* which has a number of articles on the Book of Mormon, the American Land, the Indians, etc., all of which will give excellent background material for the teaching of the Book of Mormon.

Sjodahl—*Introduction to the Study of the Book of Mormon*—\$3.50 (special price to the Sunday Schools who mention this issue of the *Instructor*—\$2.50).

John Henry Evans—*Message and Characters of the Book of Mormon*—\$2.95.

Reynolds—*Story of the Book of Mormon*—\$1.50.

Reynolds—*Book of Mormon Chart*—2.50.

Waring—*Gospel Chart*—size suitable for classroom work and teacher's study—\$1.00; large size for large classroom—\$2.50.

Many of the teachers will have old issues of the *Improvement Era*. Over a period of years there were articles that appeared in the *Improvement Era* on the Book of Mormon, its authenticity, ruins, etc., which will be mighty valuable to those who still have them. *The Saturday Evening News*, Church Section, occasionally carries articles on the ruins and civilization of Ancient America. Book

of Mormon teachers should be on the lookout for these and save them. Gregory Mason's, *Columbus Came Late*, preceding the advent of Columbus, price \$4.00. A little booklet or folder containing three maps and entitled, *Palestine of America* giving some supposed or possible locations of Book of Mormon lands, etc., price 75c. Roberts' *New Witness for God*, volume two has a great deal of helpful material. Reynolds', *Dictionary of the Book of Mormon*, price \$1.50. The price on the *New Witness for God* is \$1.75. Baldwin's, *Ancient America* is available in some libraries; second-hand copies are available at \$5.00.

Another good book, which is available now at \$1.00 is *The City of the Sacred Well*, by T. A. Willard.

An interesting and valuable book is called,

The Last Empires of the Itzeas and the Mayas, rather expensive but available and could be put in Stake Board Libraries, price \$7.50.

If supervisors and teachers will watch the department material in *The Instructor*, we shall make known to them the helpful things as they are brought to our attention and as we can discover them. Films showing the pictures on the ruins of Ancient American civilization are available at the General Board Library. These are still films which can be used in a 35 mm. projector and can be had for use of the Sunday Schools through the Stake Board by paying the transportation to and from Salt Lake. Those interested should address, Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah.

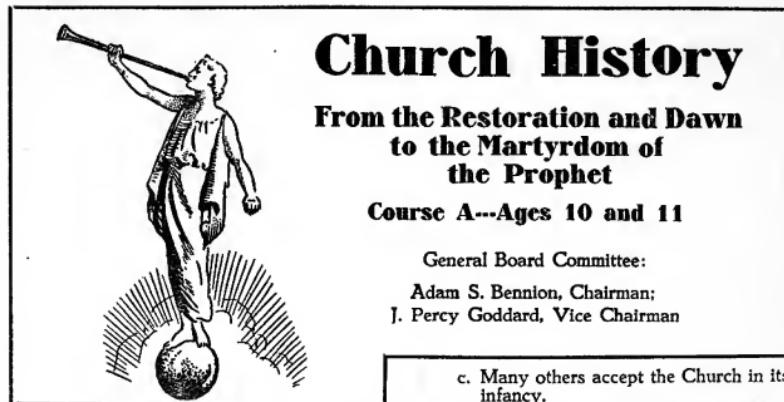
Maytime in the Mountains

When Maytime comes a-smilin' through the valleys
 After blusterin' March and fresh'nin' April rains,
 When the sun is pourin' down its meller brightness,
 Then we know for sure that spring is here again.
 You kin see it in the wealth o' burstin' blossoms,
 You kin feel it in the joy that's everywhere—
 Bees a-hummin', birds a-singin'
 Lambs a-bleatin', kids a-chattin'
 And the seagulls shoutin' gladness through the air.

Mebbe some folks like the winter with its snowflakes
 Or the autumn time with corn and pum'kins too,
 Or the summer with its melons and its berries,
 But by jing I like the world best when it's new.
 The skies just seem more sunny blue in Maytime,
 And the buds like cunnin' babies fresh and fair—
 Sego lilies bright'nin' up the sagebrush,
 Meadowlarks a-whistlin' sweet and clear,
 And the seagulls shoutin' gladness through the air.

Can't you see the plowboy turnin' the brown furrows,
 While the cows are feedin' in the medders green,
 Over yender in the cattails blackbirds chatterin'
 And the gulls like doves a lightin' near his team?
 Lift yer eyes up to them grand old mountains,
 Watch the snow-white clouds a floatin' there,
 Hear the streams a singin' down the canyons,
 Pine trees sighin', aspens whisperin'
 And the seagulls shoutin' gladness through the air.

—Howard R. Driggs



Church History

From the Restoration and Dawn to the Martyrdom of the Prophet

Course A---Ages 10 and 11

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

FIRST SUNDAY, JULY 1, 1934

LESSON 22: THE FIRST MISSIONARY, THE SACRAMENT AND OTHER EVENTS.

Text: Sunday School Lessons (Quarterly), No. 22.

Supplementary References: *Instruction*, p. 288, May issue; *Essentials in Church History*, Smith, pp. 103-111; D. and C., Sec. 27:1-4 (The D. and C., Commentary on this section has splendid material). Read *Church History* for this period; see *Discourses of Brigham Young* on importance of the Sacrament, pp. 264-268; I Cor. 11:27-30—Paul's statement on who shall eat and drink, see also III Nephi 18:26-29; *Autobiography of Parley P. Pratt*, pp. 38-48.

Objective: *To teach that continuous revelation and inspiration were essential to the life and growth of the new Church.*

Organization of Material:

- I. Samuel Smith, the first missionary.
 - a. Success follows twenty-five mile walk.
 - b. Brigham Young and family are converted.
 - c. Why the smallpox visited the Inn Keeper.
- II. Parley P. Pratt accepts the Gospel.
 - a. Handed the Book of Mormon by an enemy of Joseph's.
 - b. The Holy Ghost gave him the testimony.
 - c. Walks twenty-five miles and is baptized.
- III. Other strong men receive the truth.
 - a. Jedediah M. Grant, the father of President Heber J. Grant.
 - b. Willard Richards, the grandfather of Apostle Stephen L. Richards.

- c. Many others accept the Church in its infancy.
- d. Their coming should be testimonies to us that they actually received testimonies from heaven.

IV. The Sacrament.

- a. The command regarding the same. See references above.
- b. Explain the purposes of the Sacrament being restored in its simplicity to Joseph. That water can be used in place of wine. That this command was given by an angel.

V. The visit to Colesville.

- a. The mobbers blinded as to who came by.
- b. Why Joseph felt to "Sing Hosanas!"

Lesson Enrichment: The Doctrine and Covenants Commentary, p. 181, says: "The important truth is here made known that it is not necessary to use wine as an emblem of the atoning blood of the Redeemer, and that, when it is to be used, it should not be purchased of enemies. This was a necessary revelation, for the time would come when the Saints would be commanded to abstain from intoxicants at all times. The New Testament Churches used wine diluted with water. In our day the Lord has commanded the use of pure water instead of adulterated wine, and this is by no means contrary to the scriptures." The angel spoke of "New Wine." This means unfermented wine, or "must"—a beverage which can be kept for years which improves with age; it is a rich and refreshing but non-intoxicating beverage.

Application: Let us go at our daily tasks prayerfully and persistently and we shall discover the truth as did Parley P. Pratt, Jedediah M. Grant, Willard Richards and other diligent seekers after God's word.

SECOND SUNDAY, JULY 8, 1934

LESSON 23. LAST DAYS IN THE STATE OF NEW YORK.

Text: Sunday School Lessons (quarterly), No. 23.

Supplementary References: *Essentials of Church History*, Smith, pp. 110-114; The Mother's History of the Prophet for this period is excellent, if you can find it; get any History of the Church or Historical Record and look up this period.

Objective: *To show that God's commands must be obeyed even though they bring sorrow and persecution, and the moving into distant strange lands.*

Organization of Material:

- I. Emma Smith called by revelation to select songs.
 - a. Why "God delights in the song of the heart."
 - b. How we may aid in such singing.
 - c. The value of singing sacred songs.
- II. Joseph moves to the Whitmer home.
 - a. Harmony, Pennsylvania, Joseph's home for three years, 1827-1830.
 - b. This place is very sacred to the Church.
 - 1. List the things that happened there.
 - 2. The old home was burned to the ground a few years ago.
 - 3. The Church does not own the property.
 - c. Joseph and Emma were exceedingly sorrowful at leaving their home. We must remember that Joseph at this time was only twenty-four years old.
 - d. None of Emma's folks ever joined the Church.
 - e. This farewell was final.
- III. The Conference at the Whitmer's.
 - a. Sixty-two people in the first six months had joined the Church.
- IV. The Prophet visits his father's home.
 - a. The revelation given.
 - b. The father arrested and held 30 days.
 - V. These sorrows were preparing the people to move westward.

Lesson Enrichment: Roberts in his *Comprehensive History of the Church*, Vol. 6, pp. 244-258, dwells at some length upon the origin of our hymns. He begins by saying, "Since it is natural for man to express his highest emotion, perhaps, in music and especially in sacred music, it would be expected that the highest religious events of the Church

of the New Dispensation, would be to give birth to a hymnology and to music of a somewhat special kind. This it had doubtless done." Of course when Emma began selecting sacred hymns, she had to use the songs that were at that time best fitted to the Restored Church. Many of these are still in our hymn book and are sung by us today. Such songs as "O, How Lovely was the Morning," and "Come, Come Ye Saints," came into our Church at various times. (The teacher may discuss any songs of our Church.)

In the Church Section of the "News" for October 31, 1931, is a splendid story from Elders Forest Green and Thomas Spencer regarding Joseph's home in Harmony, Pennsylvania. It starts thus: "On a small plot of ground just west of an old graveyard near the town of Oakland (formerly called Harmony), Pa., can be found the ruins of an old cellar and an old foundation on which, years ago, stood a home of the first Latter-day Prophet. These ruins are overgrown with weeds and shrubbery and to the passing stranger would have little indication of the events that took place on and near this sacred spot. * * * We visited the editor of the local newspaper. He had made a study of the early history of the Church and had a great deal to say about it. Because Joseph organized a Church that has shown a consistent growth, he wants people there to erect a monument to him. * * * A hundred years ago Joseph Smith and his followers were persecuted and driven, mocked and even mobbed. Not so today. We were here for about a week and the people treated us with respect and courtesy. They took us around in automobiles and showed us the places of interest. In the evening they brought out their albums and histories and we looked at pictures and exchanged stories. * * * A hundred years ago the lazy Susquehanna River had but a few settlers and an old wagon trail to vie for the supremacy of the beautiful valley, but today, two towns, a modern highway, and a railroad and many large farms dot the peaceful valley. * * * In the cemetery are the graves of Isaac Hale (Emma's father) and the Prophet's oldest child." The elders also state that at South Bainbridge, N. Y., the building is still standing where Joseph and Emma were married in 1827.

Application: In the very midst of trials and sorrows, if we keep our hearts right as did Joseph, God will visit us with his sustaining spirit. In the days of our severest trials, strong men will be raised up to give us aid. God never abandons his faithful ones, whether young or old.

THIRD SUNDAY, JULY 15, 1934

LESSON 24. MISSION TO THE INDIANS.

Text: Sunday School Lessons (quarterly), No. 24.

Supplementary References: *Essentials in Church History*, Smith, pp. 114-117; if possible find the *Autobiography of Parley P. Pratt*, pp. 49-66. This material should at least be given at Union Meeting, requiring teachers to take notes. See also *One Hundred Years of Mormonism*, Evans, pp. 121-123, 135-138; *Heart of Mormonism*, Evans, pp. 110-114, 163-167; see any History of the Church for this period; D. and C. Commentary, 221-224.

Objective: *To show that in spite of persecutions, hardships, and privations, the servants of the Lord arrived safely among the Lamanites near the future "New Jerusalem" at Jackson County, Mo.*

Organization of Material:

- I. Book of Mormon arouses interest in the Indians.
Many predictions regarding how the White man should carry the Book to the Red Men.
- II. The missionaries are called by revelation. (See Doc. and Cov., Sec. 28:8, 9.)
- III. The Authority held by the Missionaries.
- IV. Happenings at Kirtland, Ohio.
 - a. Sidney Rigdon and his group were prepared.
 - b. Parley P. Pratt had been one of Rigdon's associates at Kirtland. (Kirtland here refers to the land around Kirtland.)
 - c. Within a year after the Church was organized Kirtland became headquarters. It remained so for about six years.
 - d. The Simeon Carter incident.
- V. Fifteen hundred miles of difficulties.
 - a. Traveled mostly on foot.
 - b. It was during the winter.
 - c. Houses few and far between.
 - d. Snow and wind.
 - e. Frozen food.
 - f. Preach to thousands of white people.
 - g. Set up many branches.

h. Expelled from among the Lamanites by government agents.

Lesson Enrichment: "Oliver Cowdery was the first one called to go on a mission among the American Indians. This mission had a two-fold purpose: one was to establish the Church among the Lamanites; another, to call the attention of the Saints to the place where the New Jerusalem, the City of Zion, should be built. * * * The Saints were full of enthusiasm, looking for the immediate fulfillment of the prophecies. The Lord now made it known that the locality of that Holy City had not yet been revealed but that it might be looked for 'On the border by the Lamanites.' Further revelation on this matter should come later." (D. and C. Commentary, p. 190.)

When Parley P. Pratt was on his return back to Kirtland, to report to the Prophet, he approached Strongville. He decided to keep his identity from the people, and find out what they thought of the Mormon preachers who had passed through that town with him during the previous winter. At one place where he stopped the following conversation took place:

"Stranger, where are you from? You certainly look weary; you must have traveled a long distance!"

"Yes; I am from the frontiers of Missouri; a distance of twelve hundred miles."

"Oh, indeed! Did you hear anything of the four great prophets out that way?"

"Prophet! What Prophets?"

"Why four men, strange men, who came through this country and preached and baptized hundreds of people, and after ordaining elders and organizing churches, they continued on westward, as we suppose, to the frontiers on a mission to the Indians; and we have never heard from them since. But the great work commenced by them still rolls on. It commenced last fall at Kirtland, and had spread for a hundred miles around; thousands have embraced it and among others ourselves and many in this neighborhood."

"But what did they preach? And why did you call them Prophets?"

"Why they opened the Scriptures in a wonderful manner; showed the people plainly of many things to come; opened the doctrine of Christ, as we never un-

derstood it before; and, among other things, they introduced a very extraordinary book, which they said, was an ancient record of the forefathers of the Indians."

After Parley P. Pratt had talked with these people for some time, finding how wonderful the Gospel of Jesus Christ was spreading, he made himself known. All rejoiced together. Within fourteen months after the Church was organized, more than two thousand people had joined it.

Application: If we are as faithful and persevering in our daily duties as were these missionaries in theirs, God will come to our aid, adding His reward to our efforts.

FOURTH SUNDAY, JULY 22, 1934

LESSON 25. THE CHURCH MOVES TO KIRTLAND.

Text: Sunday School Lessons (quarterly), No. 25.

Supplementary References: *Essentials in Church History*, Smith, pp. 119-128; *Heart of Mormonism*, Evans, pp. 110-118; see *History of Joseph Smith*, by his mother for the trip from New York to Kirtland. It gives valuable information and is very interesting. Try and find the book. See also any Church History for this period; *One Hundred Years of Mormonism*, Evans, pp. 121-124; D. and C. Commentary, p. 317.

Objective: *To show that the Lord knew which direction He was leading His chosen people when He commanded them to move two hundred miles westward to Kirtland, Ohio.*

Organization of Material:

- I. Sidney Rigdon's religious flock converted.
- a. Two hundred converted in two weeks.
- b. The Lord tells the Prophet that Sidney Rigdon had been called as was John the Baptist to prepare the way, saying "Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou

**CONCERT RECITATION FOR JULY
(Doctrine and Covenants, Chapter 25,
Verse 12)**

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

shall baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the Apostles of old." (The teachers, at least should read both sections 35 and 36.)

- c. Sidney used his former meeting house and congregation, only now he taught them the True Gospel even as the Apostles of old." Surely this was remarkable.
- II. Revelation given Joseph to move to Ohio.
 - a. Enemies seek Joseph's life.
 - b. Commanded, "Go ye out from the Wicked."
- III. Joseph's remarkable power of seership; sees Newel K. Whitney in vision.
- IV. Joseph and Emma lose twins. This makes three children that have died.
- V. A wonderful case of healing.
 - a. Method used in prayer.
 - b. The command of the prophet.
 - c. Excitement it caused.
- VI. Other remarkable gifts of the spirit--tongues, prophecy, etc.
- VII. The Church grows; reaches 2000 by June, some 14 months after organization.

Lesson Enrichment: In *Essentials of Church History*, Smith, p. 126, it says regarding the June Conference at Kirtland: "During the conference, Joseph Smith the Prophet was led to say, "that John the Revelator was then among the Ten Tribes of Israel, who had been led away by Shalmaneser, King of Assyria, to prepare them for their return from their long dispersion."

Parley P. Pratt (p. 65) gives a rather definite explanation of how the Prophet received revelations, saying, "After we had joined in prayer, in his translating room, he dictated in our presence the following revelation; (see Section 50) each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by any ordinary writer, in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revision, interlining

or correction. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each."

Application: Today's difficulties may prepare us for tomorrow's blessings.

FIFTH SUNDAY, JULY 29, 1934

LESSON 26. THE NEW JERUSALEM.

Text: Sunday School Lessons (quarterly), No. 26.

Supplementary References: *Essentials in Church History*, Smith, pp. 126-136; *One Hundred Years of Mormonism*, Evans, pp. 138-149; *Articles of Faith*, Talmage, pp. 345-354, 514, 515; *Joseph Smith's Teachings*, Parry, p. 192; see any History of the Church for this period.

Objective: To show that beyond all question of doubt, God has designated the "Center Stake of Zion" as the place for his people to gather in the last days."

Organization of Material:

- I. Revelations given on the New Jerusalem. Called "The Glorious City," etc.
- II. The work of 28 elders.
 - a. Preaching, Teaching and baptizing hundreds.
 - b. To their leader the place for New Jerusalem is revealed.
 - c. Twelve men lay first log.
 - d. Sidney Rigdon dedicates land.
 - e. The prophet dedicates Temple site.
- III. The beginning of trouble.
 - a. The Saints claimed the land as their inheritance.
 - b. In the heart of town, they dedicated the Temple site.

"O Man, my Friend and my Benefactor"

Come, come with me, out of the Grind of Business, out of the Shell of Selfishness, and let's you and I—together—climb the Mountain of Happiness, and Sing the Song of our own composing and laugh at the humor of our own making; for we all—every single man among us—love the One Maiden of All Maidens, and dream the same dreams that man has dreamed for a thousand, thousand years. So, come, O Man, and let's you and I pay a justly earned and richly deserved tribute to the Woman of All Women—the Greatest of All Personages, the Humblest and Sweetest Product of God's Own Hand—OUR MOTHER. Let's sit with her again by the fireside and listen to the stories of bygone days; let's walk again with her in the garden and pick the roses of a new-born Spring; let's come whistling home from school and see the Smile of Joy and Pride and Supreme Confidence beaming in her face; let's live again the days of the Yule Log, fruit cake and plum pudding, and watch her tuck the covers about us and give "HER BOY" the Good-Night Kiss. Let's think of the things we Could have Done and Should have Done, and be the man she knew we could and would be—and what's more, O Man, let's do them for her NOW!

So, to you, to the Mothers of the whole world, we bid to you, God's Speed—may your days here on earth be days of Joy and Peace found in a fair exchange for the Sleepless nights and wakeful Days and Years that you have spent waiting, waiting for your boy to come home whistling—whistling only a Fragment of a Tune.—James W. Elliott.

c. Hundreds of converts were soon arriving.

Lesson Enrichment: In the History of the Church by the Prophet, Vol. I, pp. 197-198, a description of the place for the New Jerusalem is given, part of which reads, "The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated about equal distances from the Atlantic and Pacific Oceans, as well as from the Alleghany and Rocky Mountains, in the 39th degree of north latitude, and between the sixteenth and seventeenth degree of west longitude, it bids fair—when the curse is taken from land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessing of the Lord which he permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full pressed down, and running over, even a hundred fold."

Regarding the word "Zion" we read, "And the Lord called his people Zion, because they were of One Heart and One Mind, and Dwelt in Righteousness; and there were No Poor Among Them." Moses 7:18. Zion is a place as well as a condition. (See *Book of Mormon* and D. and C. *Commentary*, p. 434.)

Application: We today must live righteous lives. We must live righteous lives if we would establish Zion in our day. We must be of One Heart and One Mind. How are we succeeding?



JESUS HEALING THE
BLIND MAN

PRIMARY

General Board Committee:
Frank K. Seegmiller, Chairman;
assisted by Lucy Gedge Sperry
and Tessie Giauque

STAKE SUPERVISORS' DEPT

THE ART OF STORY TELLING

Many people maintain that a good story teller is born, not made. To a certain extent this is true. But it is also true that there are certain characteristics that all can develop in story telling. Oh, the joy and the thrill that a well told story brings! Good story telling is one of the greatest of all arts. The good story teller has no disciplinary problems. She has no problems of attendance or truancy for she attracts children to her as the flowers attract the bees.

By calling attention to story telling here we are referring primarily to the Bible story. There is no room for stories in this department foreign to the objective of the lesson. If a story can be used for a Point of Contact or to further the Application of our lesson all well and good, but this is the only place they are recommended. If your teachers have time for other stories they must be neglecting the other steps in the class program.

So many of our teachers could be called "story-readers" instead of "story-tellers." How unfair to the boys and girls for a teacher to come to Sunday School so unprepared that she has to sit and read these Bible stories to her class, when experience will tell her that

she cannot hold attention unless she can look into the eyes of her children. Space will not permit discussion of story-telling but we recommend the following books on the subject:

"How to Tell Stories to Children"—Sarah Cone Bryant.

"Stories and Story-Telling"—Angela M. Keyes.

"Story-Telling and Stories to Tell"—Carolyn S. Bailey.

FIRST SUNDAY, JULY 1, 1934

A GRAND REVIEW

Inasmuch as six months of this year's lessons have passed it would be well to have a grand review in your department. Pictures are available for most every lesson that has been presented during these six months. Every teacher should have quite a collection. With your pictures ready, see if you can secure a stereopticon picture machine. This may seem an impossible thing to do on first consideration, but we have found it quite possible in most any locality. About a year ago a demonstration of this kind was carried on in one of the wards. The day before, the demonstrator prepared all equipment in the room where it was to take place. The screen was placed, and machine focused properly for the different sized pictures and everything made in readiness for Sunday morning. During the showing of the pictures two little hands were frantically waving to attract the teachers attention. These children were anxious to tell the class that they had received similar machines for Christmas presents. Since then their machines have been used in some of the schools. So you see it is possible to find them. I would advise you to take a survey and give the children the treat of talking about these lessons from the screen.

SECOND SUNDAY, JULY 8, 1934

LESSON 99. WALKING ON THE WATER.

Texts: Matt. 14:22-33; Sunday School Lessons (quarterly), No. 99; Weed's "A Life of Christ for the Young;" "Jesus the Christ," etc.

Objective: "All things are possible to him that believeth."

Memory Gem: Same as Objective.

Songs: "Jesus Bids Us Shine," D. S. S. Songs; "Shine On," D. S. S. Song Book. Pictures: "Christ Walking on the Sea," No. 49; also Bible and Church History Stories, page 101; see also frontispiece in *The Instructor* for April, 1931.

Organization of Material:

I. Jesus' Disciples in Distress.

- a. Soon after the five thousand were fed.
- b. They were crossing the Sea of Galilee at Jesus' suggestion.
- c. Christ was not with them. He had gone to the mountain to pray.
- d. The wind was contrary.

- 1. They could not row against it.
- 2. Made only half the distance by morning; although they were expert boatmen.

II. Their Master Comes to Them.

- a. He had seen their distress.
- b. Walks on the water to their boat.
- c. Disciples are afraid.
- d. Jesus calms their fears.

III. Peter Walks on the Water.

- a. He asks for the privilege.
- b. His faith fails him.
- c. Christ comes to the rescue.
- d. "Of a truth, thou art the Son of God."

Point of Contact: At this time of year water sports are uppermost in the minds of the children. Most of them can tell interesting experiences of going in the water. Talk with them about the tricks they can do while in swimming. The difficulty of staying above the water, etc. This will lead up to the miraculous act of Jesus walking on the water.

Illustrations—Application: There are two ways in which people believe they can do things. Some folks say to themselves, "I can do that. You just wait till I'm big enough and I will show you that I can. Others say, "I would like to be able to do that. I will start trying

right now." Do they work to make themselves strong to do it? And each day their belief grows and their power to do it grows.

Once there was a little boy who did not have a chance to go to school when he was as old as the boys in our class. He longed to learn to read. When he saw the missionaries helping other folks to learn about the work of God, he longed to help, too. One day when he was wishing so much to know what the words in books said to him, he thought to himself, "Will I ever be able to read books?" And it seemed that someone answered, "Yes, and you will write them, too." Some years later this boy did get to go to school. He worked so earnestly that he grew to be a wise man and a powerful speaker. And more than that, he wrote many books for people to read. "All things are possible for him that believeth."

Let the children name one thing that they would like to start to do today that will help make them strong enough to help in the Church of Jesus Christ.

THIRD SUNDAY, JULY 15, 1934

LESSON 100. CHRIST STILLS THE TEMPEST.

Texts: Matt. 8:23-27; Mark 4:35-41; Luke 8:22-26; Sunday School Lessons (quarterly), No. 100.

References: Weed's "A Life of Christ for the Young," etc.

Objective: "All things are possible to him that believeth."

Pictures: "Jesus Stilling the Storm," No. 34, in the New Colored Primary Picture Set; also Bible and Church History Stories, page 104.

Organization of Material:

I. Jesus Busy All Day Long.

- a. He heals many sick.
- b. Preaches to the people.
- c. Weary at close of day.

- 1. Sends the multitude away.
- 2. Departs by boat.
- 3. Other boats accompany His boat.

II. Many Lives Endangered by a Storm.

- a. The wind sweeps the sea.
- b. Boats fill with water.
- c. The disciples in despair.
- d. Jesus sleeps.

III. Jesus Calms the Storm.

- a. He awakens at the agonizing call of His disciples. "Master—we perish."
- b. "O, ye of little faith."

- c. Rebukes the wind and the sea.
- d. A great calm.
- e. His disciples marvel.

Lesson Enrichment—

I. Point of Contact: Talk with the children about what happens when there is a violent storm. What happens to the sky? How does the rain fall? What does the wind do? What does the rain do to newly-planted lawns, gardens and even to hard roads? Where do the people go? What happens when there is a storm at sea? Show a picture of one. Then tell of the storm which took place when Jesus and his disciples were crossing the Sea of Galilee.

II. Application: Once there was a little girl who was very frightened of storms. Whenever she saw the clouds gather and skies darken she would commence to cry. The thunder and lightning would so terrify her that she would cover her eyes and hold her ears. Her mother tried in every way to calm her fears but nothing helped.

Then one summer afternoon a great black cloud gathered and seemed to cover the whole sky. It got so dark that the people had to turn on their lights to see. Our little friend was terribly frightened; so frightened that she ran and hid under the bed. While the lightning flashed around her she commenced to pray, and while she was praying that terrible fear left her. Soon she left her hiding place and went and stood by the window with the rest of her family and watched the storm. That little girl is grown now and she has never been afraid of storms since.

Are you afraid when alone? In the dark? In storms? Who is always able to see you? What can you do for safety?

FOURTH SUNDAY, JULY 22, 1934

LESSON 101. JESUS AND NICODEMUS.

Texts: John 3:1-16; Sunday School Lessons (quarterly), No. 101.

Objective: *Baptism by immersion is essential to enter God's Kingdom.*

Pictures: "Jesus and Nicodemus," No. 224. Set of Colored Primary pictures. Bible and Church History Stories, page 112.

Memory Gem: "Except a man be born of water and of the spirit he cannot enter the kingdom of God."—John 3:5.

[This should be used as the Concert Recitation for July.]

Songs: "Baptisms," Kindergarten and Primary Songs—Thomassen.

Organization of Material:

I. Introduction.

- a. A birth is a complete change.
- b. A butterfly has "two birthdays."
- c. A child may have "two birthdays." (A 2nd complete change of life.)

II. Nicodemus Comes to Jesus Christ.

- a. He was a rich Jewish ruler.
- b. Comes by night. Why not in the daytime?
- c. His question.

III. Christ Explains Baptism to Him.

- a. A man must be born again.
- 1. Baptism by immersion.
- 2. Blessed to receive the Holy Ghost.
- b. A new life comes with this second birth.

Lesson Enrichment—

I. Point of Contact:

Let the children tell about a time when they rode on the street car. In order to enter the car, what did they give to the conductor? Why? How many have been on a train? What did you buy before you entered the train? Who looked at your ticket before he let you step into the train? Who took it after you entered? What might the conductor have done if you had not had a ticket? Our Heavenly Father, too, asks for our ticket before He allows us to enter His train, or His Kingdom. Who can guess what kind of a ticket it is? Our story today lets Jesus tell us all about the way to get into His Kingdom.

Application: Yesterday a little boy came to me and said, "Guess what today is?" It was his birthday and he was eight years of age. What does that age mean to us? (Teacher then present Baptism roll. Every teacher of this department should have a Baptism roll. This enables her to keep track of the day her pupils reach eight years of age. Then she can show recognition to those who are ready to be baptized. Perhaps some parent is a little careless and as this important event takes place during the time the child is in the Primary, it is an honor for our teachers to emphasize it.)

FIFTH SUNDAY, JULY 29, 1934

LESSON 102. HOW MARY AND MARTHA THANKED JESUS.

Texts: Luke 10:38-42; John 12:1-8; Mark 14:3-9; Matt. 26:6-13; Sunday

School Lessons (quarterly), No. 102.

Objective: Love and devotion for those worthy of it, should be shown by words of praise and deeds of love.

Pictures: "Mary and the Alabaster Box," No. 75. New Set of colored Kindergarten Pictures, "Christ in the Home of Mary and Martha," by Hofmann, "Bible and Church History Stories."

Memory Gem: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Songs: "I'll Serve the Lord While I am Young," and "Jesus Wants Me For a Sunbeam," Deseret Sunday School Songs.

Organization of Material:

- I. The Two Sisters Were Jesus' Friends.
 - a. He had raised their brother to life.
 - b. He visited them often.
 - c. Their home was comfortable.
 - It's door was always open to Jesus.
- II. Mary Anoints Jesus with Costly Ointment.
 - a. Its nature and value.
 - b. Pours it upon His head and His feet.
 - c. Wipes His feet with her hair.
 - d. The other guests react unfavorably.
 - 1. The disciples.
 - 2. Judas.
 - e. Jesus' comment.
 - 1. "She hath done a good work."
 - 2. "The poor ye have always."
 - 3. "Me ye have not always."

4. "This story shall be told for her good."

III. Both Sisters Devote Themselves to Jesus.

- a. While He visits at their home.
- b. Martha is concerned with His physical comfort.

Eager to be a good hostess, she hurries to prepare a delicious meal.

c. Mary, at Jesus' feet, listens to His words of life and love.

d. Jesus' comment on Martha's rebuke.

1. Martha concerned with many things, Mary with only one.

2. Mary hath chosen the better part.

Lesson Enrichment—Point of Contact: Cut from magazine pictures of children and animals that show love for each other. (Example—a child may be reading to another; a mother might be waiting upon the sick, etc.) Jesus was always doing such deeds of love. In our lesson today, we are to talk about some of the kind deeds folks did for Him to show Him that they loved and honored Him.

Application: During the coming week we have seven days in which to do kind deeds. (Present a calendar that the teacher has made with the days of the week on.) What special act could we do on Monday? (List one particular act for each day of the week.) The teacher might have a calendar made for each child in her group so that they could take it home. If a blackboard is available she could write the days there and specify their deeds of love.

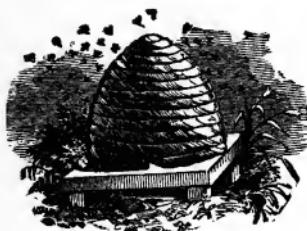
My Creed

Pure as the white dove that peacefully soars
 Upward, and onward, beyond sandy shores;
 Sweet as the breath of a soft-petaled flower,
 Patient with all, as the slow, drifting hour;
 Earnest in love, as a mother's deep sigh,
 Kind as the prayer of her low lullaby;
 Fair as the lily that bows its white head,
 Bright as the small stars that blink overhead;
 Strong and benevolent as yon towering peaks,
 Care-free and gay as the babbling creeks;
 Free as the wild rose that plays in the breeze,
 Sincerity deep as the crystal blue seas;
 True as the soft light of sweet ecstasy,
 Faithful as God's pure desire of me!

—Ruth Stevenson

(Miss Stevenson is a student at the State School for the Blind)

Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION FOR JULY, 1934

"Little children, listen to me,
We can make our land what we want it to
be;
And every child can do his part
If he loves his country with all his heart."

LESSONS FOR JULY

FIRST SUNDAY, JULY 1, 1934

LESSON 134. THE CHILDREN'S PERIOD.

During this period review the lessons of the previous month. Let the children tell what they remember of the prophets of old, whom the Lord guided and protected because of their righteousness. In a special way today, review the enrichment material of the previous month. Tell missionary experiences that you know of in which the missionary has been protected by Heavenly Father. If possible, ask a returned missionary to relate to the children, in a very simple way, an incident in which God's protecting care helped him.

Give a number of the children an opportunity to repeat the gem of last month and begin the memorization of the one suggested for this month.

Songs for the Month: "Flag of My Heart," Kindergarten and Primary Songs, Frances K. Thomassen. "God Our Father Watch Will Keep," page 39, Songs For Little People, Danielson and Conant.

SECOND SUNDAY, JULY 8, 1934

LESSON 135. THE SACRED SIGNS APPEAR.

Text: III Nephi 2:1-16; "Life Lessons For Little Ones," Third Year.

Objective: *If we are faithful the Lord will remember His promise to us.*

Organization of Material:

I. Signs Appear Telling Of Savior's Birth.
a. Samuel had prophesied them.

- b. The star over Bethlehem.
The Savior's birthplace.

- c. The shepherds see the light.
- d. The star guides the wise men.

II. SIGNS ARE SEEN ON AMERICAN CONTINENT.

- a. No darkness.
- b. A new star appears.

III. THE HEARTS OF THE PEOPLE ARE TURNED TO GOD.

- a. Lamanites blessed with white skin.
- b. Join with Nephites.
- c. Acknowledge Nephi as their prophet.

- d. Become one great nation.

Lesson Enrichment: Talk today about Independence Day which has just passed. Tell why it is America's great holiday and discuss the advantages and opportunities that a free country such as ours gives. God gave us our country.

"Uncle Will was home from a long journey across the sea to Europe. He had so many things to tell that the children never tired of listening. One day he told how in a far away city, he saw a ship come to shore with an American flag on it.

"The tears came into my eyes," he said, "When I saw my country's flag." "What made the tears do that," said Billy, "why do you love America best of all the countries in the world?"

"Why do you love your home?" asked Uncle Will.

"Why," said Billy, "Mother and father are here and Jane, and it is where I live, and it's my home."

"Well," said Uncle Will, "our country is a sort of larger home. It is where people we love and honor live, and where we live and we want to make it just as good as we can and then we love it."

"Was my country given to me?"

"Some people chose it and came here from other lands. But you were given it as a free gift when you were born. God picked out your country and gave it to you."

"Oh!" said Billy. "Then that is another one of God's gifts. Dear me! How many they are!"

"Yes," said Uncle Will, "and it is one of his greatest gifts."—*Adapted.*

Rest Exercise: While the teachers sing "Flag of My Heart," the children may march in a circle. One child may carry the flag.

Note: This lesson is prepared for members living in the United States. In other countries teachers should adapt it to suit their own country and environment.

THIRD SUNDAY, JULY 15, 1934

LESSON 136. THE EARTH TREMBLES.

Texts: III Nephi 7:14-26; 8; 9; 10; "Life Lessons For Little Ones," Third Year.

Objective: *God is merciful and will protect the righteous.*

Organization of Material:

- I. Jesus Is Put To Death In Jerusalem.
- II. Strange Things Happen At His Death.
 - a. Darkness covers the earth.
 - b. The earth trembles.
- III. Nephi Continues His Good Work.
 - a. For the people in America.
 - b. God comforts and blesses him.
 - c. Protects him from harm.
- IV. Signs Of The Crucifixion Seen In America.
 - a. Fierce storms.
 - b. Cities burned.
 - c. Earthquakes.
 - d. Three days of darkness.
- V. People of America Prepare For Visit Of The Savior.
 - a. He has told them He would come.
 - b. They strive to live better.

Lesson Enrichment: Talk with the children about the elements and their effect upon us. How do we feel when the sun is shining brightly and birds and flowers seem so free and happy? Then how different we feel when there are dark clouds that hide the sun, the wind is howling and everything that lives seeks shelter and protection from the storm that is coming. How thankful we feel for a good warm home to protect us from the storms.

Heavenly Father protects from harm those who try earnestly to do His will. He did not protect those enemies of Jesus who were wicked.

Rest Exercise: Represent the elements of Nature. The sun—make the fingers touch above the head. The wind—sway the arms from side to side. The rain—lift the hands above the head then touch the floor with them. The thunder—a loud clap of the hands. The clouds—make a floating motion with the arms.

FOURTH SUNDAY, JULY 22, 1934

LESSON 137. THE SAVIOR COMES TO AMERICA.

Texts: III Nephi 11; 12:1-12; "Life Lessons For Little Ones," Third Year.

Objective: *If we follow the Savior's teachings we shall be with Him in Heaven.*

Organization of Material:

- I. Jesus Descends From Heaven.
 - a. Speaks to the Nephites here in America.
 - b. God's voice announces Him.
"Behold my Beloved Son—hear ye Him."
 - c. The people are struck with awe and wonderment.
- II. He Proves His Identity.
 - a. Shows scars of the crucifixion.
 - b. Songs of praise are sung to Him.
 - c. The people kneel and worship at His feet.
- III. He Chooses Twelve Disciples.
- IV. He Teaches Righteousness To The Nephites.
 - a. Be merciful.
 - b. Be pure in heart.
 - c. Be peacemakers.
 - d. Be thoughtful of others.

Lesson Enrichment: Talk with the children about some of the Savior's teachings we are asked to follow. How can we be peacemakers? What may we say and do to stop a quarrel? How can we be pure in heart? Will thinking only pure thoughts and speaking clean words help us to be pure in heart? How can we be merciful to the old, to animals, to plants, etc.? Help the children to realize the joy that will come to them when they meet their Father in Heaven.

FIFTH SUNDAY, JULY 29, 1934

LESSON 138. CHRIST'S MINISTRY AMONG THE NEPHITES.

Texts: III Nephi 13; 14; 15; 16; 17;

"Life Lessons For Little Ones," Third Year.

Objective: The Lord answers those who ask in perfect faith.

Organization of Material:

- I. The Master Teacher: His Precept.
 - a. Teaches kindness.
 - The Golden Rule.
 - b. Teaches prayerfulness.
 - Gives us "The Lord's Prayer," (3 Nephi 13:9-13.)
 - c. Teaches obedience.
- II. The Master Teacher: His Example.
 - a. He heals the sick and afflicted.
 - b. He blesses the children.
 - c. He prays for guidance.
 1. In perfect faith.
 2. His prayers are answered.
 - d. He obeys God's Commands.
 1. Gathers the children around Him.
 2. Angels descend about them.
 - Minister unto them.
- III. The Nephites Adore Him.
 - a. Follow after Him.
 - b. Worship at His feet.
 - c. Weep when He leaves them.
 - d. Comforted by His Spirit.

Lesson Enrichment—Point of Contact: Talk with the children about their prayers. When we are asking blessings of our Heavenly Father we should ask only for those things for which we are in need, or for which someone else is in need in whose behalf we pray.

A little rabbit once wished for a bushy tail just because the squirrel had one,

for bright feathers like the birds and for a large flat foot like the duck. He did not really need any of these things and when they were given to him they caused him all kinds of trouble and unhappiness. Even his own mother would not let him into his home because she did not recognize him as her own child. He could not run swiftly as he had done before and he was in constant fear of being caught by his enemies. How happy he was when at the "Wishing Pond" he became himself again with just the things he needed to be a happy, contented rabbit.

Do you not think that God's children should be grateful for all the blessings that He gives them and remember to thank Him for them often? He sees that we get the things we need when we are faithful in our prayers.

Application: The teacher may repeat the Lord's Prayer, stopping to analyze each sentence in it, letting the children talk with her about its meaning.

Show pictures of children in the attitude of prayer.

Rest Exercise: Pretend that the puppy has broken his leg. Stoop to pick him up gently. Holding him in one arm pretend at wrapping a bandage with the other hand. Gently rock back and forth with him in the folded arms to soothe him. Put him carefully in his basket.

Token to Mother

By Ernest D. Phippen

There are flowers of the loveliest hue, dear,
And roses of delicate tone.
There are vines that entwine, not a few here,
And shrubbery and palms 'round our home.

There are sunbeams that dance through the trees, dear,
And songs of the lark at the dawn.
There are children who laugh in their glee here
And race up and down on the lawn.

There are those who are wealthier far, dear,
In mansions more grand than our cot;
But our house is a homier home here
Through the love-touches mother has wrought.

There's a love-light that gleams in your eyes, dear,
That's next to the angel's, I know.
There's a faith and a service you give here
That none but a mother can show.

So now we give honor to you, dear,
Carnations, a token of love
Like the vines that entwine, not a few here,
Our hearts are entwined in your love.



The Funny Bone

Makes Even a Horse Laugh.

"Laughter makes good blood."—*Italian Proverb.*

"Reader, who art too seriously disposed, you may take yourself far away hence."—*Martial.*

Knew His Business

Sampson knew how to advertise. He took two columns and brought down the house.

Missed the Goal

"Jack was the goal of my ambition."
"What happened?"
"Father kicked the goal."

Sponge Needed

Polite Soul: "Can I pick it up for you, ma'am?"
Petulant Shopper: "I doubt it, young man; them was eggs."

It Rhymed, Anyway

Mr. Grouch: "Woman is nothing but a rag, a bone and a hank of hair."
Mrs. Grouch: "Man is nothing but a brag, a groan and a tank of air."—*Phil H. Armstrong in the Florida Times-Union.*

Don't Be Timid

Sergeant: "Did you shave this morning, Jones?"
Recruit: "Yes, sergeant."
Sergeant: "Well, tomorrow morning stand a bit closer to the razor."

Compliments

Sally: "It must be three years since I saw you. I hardly knew you—you have aged so."

Sara: "Well, I wouldn't have known you, either, except for the dress."

Pop's Turn!

In this family there was a large number of small children.

Little Willie, age six, was taken in one morning to see his father, who happened to be laid up with influenza. Little Willie was quiet, almost reverent, in the sickroom. When it was time for him to go, he went up to his father's bedside and said:

"I bin good, ain't I, pop?"

"Yes, son," the old man whispered.
"Well, then, kin I see the baby?"

Hind Sight

Wife: "Don't you think a man has more sense after he's married?"

Hub: "Yes, but it's too late then."

What to Do?

Wife (waking up)—"John, I'm sure I heard a mouse squeaking somewhere."

Husband (drowsily)—"Well, what do you want me to do—get up and oil it?"

Big Boss, Ltd.

The man who brags, "I run things in my house," usually refers to the lawn mower, washing machine, vacuum sweeper, baby carriage and the errands.—*Rolling Fork Echo.*

He Was Particular

Farmer (to druggist): "Now, be sure and write plain on them bottles which is for the Jersey Cow and which is for my wife. I don't want nothin' to 'appen to that Jersey Cow."

Modern Courtship

"Daughter," said the father, "is that young man serious in his intentions?"
"Guess he must be, dad," she replied.
"He's asked me how much I make, what kind of meals we have, and how you and mother are to live with."

Dangerous Ground

The treasurer of a ladies' aid society went into the bank to deposit some money, remarking to the banker, "Here's some aid money." The banker, a little hard of hearing, thought she said egg money, and remarked enthusiastically, "Well, the old hens did pretty well."

Streamlined Tragedy

"Why, what are you crying so for, sonny?" asked Dad of his four-year-old heir.

"I heard you say you were going to get a new baby and I suppose that means you'll trade me in on it," he sobbed.—*Sam Hill in the Cincinnati Enquirer.*

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